

CRETENSIS:

OR

A BRIEF ANSWER TO
an ulcerous Treatise, lately publish-
ed by M^r THOMAS EDWARDS,
intituled, *GANGRENA*: Calculated for the
Meridian of such passages in the said Treatise, which
relate to M^r John Goodwin; but may without any
possible error indifferently serve for the whole Treatise.

Wherein some of the best means for the cure of the
said dangerous ulcer, called *Gangrena*, and to prevent
the spreading of it to the danger of the precious souls
of men, are clearly opened, and effectually applied;

By the said JOHN GOODWIN, a well-willer to
the Saints, in the work and patience of Jesus Christ.

*The Cretians are always liars, evil beasts, &c. This witness is true: Where-
fore rebuke them sharply (diligently) that they may be found in the
Faith, Tit. 1. 12, 13.*

*And I heard a loud voice saying in Heaven, Now is come salvation and strength
and the Kingdom of our God, and the power of his Christ; for THE AC-
CUSER OF OUR BRETHREN is cast downe, &c. Revel. 12. 10.*

*Let not an evil-speaker be established on earth: evil shall hurt the violent man
to overthrow him, Psal. 140. 11.*

*But they shall proceed no further; for their folly shall be manifest unto all men,
as theirs also was, 2 Tim. 3. 9.*

*Qui ergo bene meritis, & abss; uis uerecundis, quicquid in hunc uenerit, confugit
in fractis, meritisque optime improbat. Hieronymus l. 1. Apol. aduersus Rufin.*

Tallies yet delusions cramping in Amon
Bye, bye, rather we, in Judaea dicit Amon.

1646
Published according to Order.

LONDON,

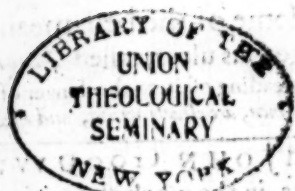
Printed by M. S. for Henry Overton, and are to be sold
at his Shop in Paper-head Alley. 1646.

MCALPIN
COLLECTION

1646

t 598

CRETENSIS



CRETENSIS;
OR
A BRIEFVE ANSVVER
to an ulcerous Treatise, lately
published by Mr Thomas Edwards,
intituled, GANGRENA.



Behold (saith the Lord Christ to Peter) *Satan* hath desired you, that he may sift you as wheat. Men use to sift wheat more carefully and thoroughly, then other graine. The reason is, because it being the purest and richest of all graine, a little beggery or soyle left in it, is so much the greater eye-sore, whilst it is yet in the heap, or hand; and besides any mixture of drosse being ground with wheat, is (for the same reason) the more offensive in taste, when bread comes to be made of it. So that our Saviours meaning in the rected passage is; that the Devill hath a very great desire to obtaine leave from God of sifting the *Salnes* thoroughly, i. by libertie of temptation to try them to the uttermost, what may be gotten out of them by way of weakness and corruption; not indeed to make them the more pure, (though this be Gods designe in the permission) but to render them the more sinfull and polluted, and to abate and pull downe their high-interests both with God and man.

The Author of the late Treatise knowes by the marke of a *Gangrene* or *Cancer* in the forehead of it, being (as it seems) of *Satans* counsell, and partaker of his intentions against the *Saints*, hath dili-

* Luk. 22. 31.

Secl. 2.

ligerly swept his floore, and gathered together his fiftings, all that drosse and beggery of weaknes and infirmities, which Satan within the compasse of foure yeares (by his own confession) was able to sift out of them, and he to come to the knowledge of; and hath ground, kneaded, and bak't it, and made *shew-bread* of it, for such of the Presbyterian Sons of *Levi*, and their retinue, to eat, as are of his own dyet and constitution. But (doubtlesse) the man suffers losse in his designe, upon the same terms, and by the same occasion, upon which his Grand Tutor many times suffers the like also in his; who, though his subtiltie and industry to promote his kingdome, be very great and formidable, yet is ever and anon befooled by his malice, which is predominant, and magnifies it selfe above them both. This still importunes him for present action against the Saints, and suffers him not to preconsider, whether the winning of the Rests, be not like to lose him the race. So (doubtlesse) Mr *Edw.* being overcome, even to an intoxication, with the sweetnesse of his end, the defamation of his poore innocent helpless Brethren, surnamed (by himselfe and many others, who of late have acted themselves into a far deeper merit of the name, and that in the worst sense & construction of the word) *Independents*; had not his Prudentials free, to consider, whether the course which he hath steered to drown them in the *black Sea* of infamy and reproofe, be not more like to carry them into the faire *Heavens* of honour. For he that chargeth his enemy, whose reputation in every kinde he sets himself to tread and trample under foot, like clay and mire in the streets, onely with such and such crimes; he doth not so much charge him with these, as acquit and discharge him from all others.

Self 3.

There is no reasonable man, but will abate and deduct, and that to a good proportion, from such reckonings and accounts, which are drawne up and given in to him by the hand of envie: much lesse will he judge such accounts short, or defective in particulars. So that whereas Mr *Edw.* conceits, that he hath now in his *Gangrena* informed the world, how bad and vile these Sectaries and *Independents* are; the Truth is, that he hath done this but faintly, and with the extreame hazard of his own reputation; but he hath justified and acquitted them with an high hand from all other crimes and imputations of any worse resentment or import, then those wherewith he asperseth them; and consequently, hath represented them unto the world.

world as better and far more deserving, then for the greatest part of his own *Presbyterian* generation. For first, as to matter of practise, look of what crimes or miscarriages soever, he hath with any truth, impeached those men, of his indignation; I here (in his own phrase elsewhere^a) *cast the glove to him*, that if he will accept of the challenge, I will produce both as many for number, as foule (yea far more foule) for nature, perpetrated and done by a far lesse number of his *Classique* Profelytes, then they are, amongst whom he pretends to find so many things of such portentuous demerit. Yea and that I will give another manner of account of the realitie and truth of what I bring upon the Stage in this kinde, then he hath done, or ever will be able to doe, of a very considerable part of those things, which his gangred pen hath uttered against his *Sectaries*.

Antap. p.

And secondly, for matter of opinion; *I cast my glove unto him* the second time, that I will doe the like. 1. That I will discover and find out as many errors and heresies, and those of every whit as dangerous an import, as those which he pretends (or at least is able to prove) to be at this day extant among those who by the authoritie (or passion rather and precipitancy) of his pen are voted *Sectaries*, in a far lesse number of his *Classique* party; onely upon condition, that he shall undertake to perswade those, amongst whom I shall undertake to make this discovery, to answer, and give an account unto me what their judgements are, in all such points and questions, which I shall propose to them. Yea whereas he makes such a Tragical outcry, that there should be 180 errors and heresies amongst us, as if he were afraid that he should lose his *Presbyterian* Religion in the crowd; I verily believe (and not without ground) that if he would vouchsafe but freely and candidly to declare his minde and judgement, in all such points, as I would tender unto him, and nor profess that Scepticisme himselfe, which he so much abhorres in others, I could make a discovery of as many (errors and heresies together I meane) in himselfe alone. Nor doe I judge, that the most Orthodox *Presbyterian* under Heaven (no nor *Independents* neither) erres much beneath the like rate or number of errors and mistakes in matters of Religion.

Señ. 4.

And suppose the man were relieved with this supposition (*Cujus tamen contrarium verum est*, as will be attested by many Authentique witnesses) that all the tales he tells to make that crowne of honour

Señ. 5.

to languish and fade; which God hath set upon the heads of those which to him (it seems) are Heathens and Publicans; I meane Sectaries and Independents; were true; yet certainly they that scattered them were more innocent then he that gathered them up, especially with so polluted an intention, as to call the world together to see the nakednesse of the Saints, and to rejoyce with Satan in his victories and triumphs over them. If the man had thought good to have served his God in verse as he hath done in prose, hee might have begun his work with this Hexameter;

Feruntam Satanæ, & magnos cantare triumphos.

Failings through infirmity, are but the footsteps of *Flesh and Blood*: but bloody insultations over men because of failings, bewray *Principalities and powers*, and more, *spirituall wickednesses*. Doubtlesse, the sinne of *Cham* in discovering the nakednesse of his Father unto his Brethren, was greater then the sin of his Father in being drunk: *Cursed be Canaan*, (saith *Noah* as a Prophet) *a servant of servants shall he be unto his brethren*¹. And so the fact of *Doeg* the Edomite in informing *Saul* against *Abimelech* the Priest, about what he had done for *David*², was by many degrees more stigmatical then any thing that *Abimelech* did. The form of those accusations which *Mr. Edwards* hath levied against his brethren, is much more inexcusable then the matter of them. Nor doe we read that either *Cham* or *Doeg*, though sonnes of much unworthinesse, ever traded with Satan for these black commodities, or compassed the earth to and fro by their Eyes-droppers, Agents, or Factors, to gather up and furnish themselves with the sinnes or infirmities of the Saints; no nor that they ever took up a report into their lips against any man, upon either the loose or malicious suggestion of others; but onely related and informed what themselves saw with their own eyes, and that casually and without awaiting the opportunity. Whether therefore the man we know, hath not comforted these sonnes of shame by doubling the spirit of their unworthinesse upon himselfe, I leave to the consideration of such men, who have not sacrificed the principles of their ingenuity upon the service of the Classeique cause. In publishing the failings and mis-carriages of persons engaged in the profession of Religion, what hath he else done but sowne the world with the seed both of blasphemy against God, contempt of his wayes, and obduration of the

¹ Gen. 9. 25.

² 1 Sam. 22. 9,

10.

See 6.

the hearts of wicked and prophane men? yea, he hath spread a table for Satan with the shame and sorrowes of the Saints, and made more joy in hell with the noyse of his *Gangrene* going forth into the world, then that climate hath known for these many generations; yea, he hath made *Belzebub* himselfe drunk with the bloud of the Saints, and reputation of his enemies, and hath lifted him up halfe way towards that heaven from which our Saviour long since saw him falling like lightning. Besides, doe not all men know that the composition of the world it selfe, and of all the parts of it, consists *ex flore & faece*, of what is excellent and what is excrement? For Mr. *Edwards* or any man to judge of Independency by the miscarriages, whether in practice or opinion, of some few that (it's likely) are the retrimmentitious part of that way, is as if a man should make an estimate of *Cheapside* by the channell that runs in the midst of it, or give sentence of the holy and elect Angels by what is found in sin and wickednesse in the Devils. If Independency hath its tene, Presbytery hath its thousands of the sonnes of *Belial* in her retinue. And if the man will deale fairly in comparing them together, hee must not set the head of the one against the taile of the other, but measure head with head, and taile with taile. All may bee true which the man chargeth upon Independency, and yet independency lift up her head in worth and dignity as high above Presbytery,

Luketo.

Quantum lenta solent inter viburno cupressi,

as the Cedar in *Lebanon* is by the hand of nature advanced above the Thistle in *Lebanon*. The most accursed hypocrites that ever the earth bare, have been of the profession of Christianity, and yet Christianity the best of all professions. That Wolves are oft found in *Sheep* cloathing, is so farre from being matter of disparagement unto it, that it rather commends it for the best and most innocent cloathing of all other: Nor ought the sheep (as *Augustine* said long since) either to lay aside his cloathing, or thinke the worse of it, because the Wolfe sometimes puts it on to deceive by it. The Angels of light are not out of love with their shining, because the ministers of Satan transform themselves into their likenesse. Nay, it is a glorious testimony to the outward deportment of the blessed Angels, that the Angels of darknesse desire to assume it, when they desire to conceale and hide themselves. The ordinary wisdom of the flesh teacheth men to take of the best to cover the worst withall.

But

Self. 7. But what atonement can be made for the man and his demerit, in case he shall be found to sycophantize, to fill the world with forged cavillations and slanders against the Saints? and a great (if not the farre greater) part of what he hath written, bee evidenced to be not of the race or issue of the folly and weaknesse of those that are accused, but of the wisdom of the flesh, and strength of envie in the accuser, and some others, who by the mediation of the same deare interest, are both one flesh and one spirit too with him? Should not the world have cause to feare lest the Sun would be ashamed, and the Moon abashed at the very sight of such a monster of impiety as this; and mourne in sackcloth over the deplorable and sad condition of men, that such things should be found with them? yea, and to interpret the birth of it, as a signe that her dissolution approacheth, and *is even at the doores?* I have neither leasure nor opportunity to search to the bottome, or sift to the bran, all that the man storieth, *per se* and *per alios*, in his *Gangrene*; nor doe I hold Intelligence with any man to inform my self of his haltings; but I am able of mine owne knowledge to avouch the untruth of some things asserted by him: the untruth of more hath been avouched unto me by others; and I make little question but that when all his accused ones shall have had time and opportunity to stand forth & plead their Innocency, there will be very little truth found remaining in any thing reported by him, except (haply) in such things which are transgressions against no Law.

Self. 8. In the mean while he hath taken a pretty politick course to save the stake of his own repute, and to prevent as much as may be, the through examination of the greatest part of what his *Gangrene* represents by way of disparagement to the Independent party, by printing so many letters so full fraught with these commodities, without the names of their Authors. For by this means he may put down in ink and paper, and make up letter-wise what he pleaileth, and yet no man be able to say unto him that black is his eye for so doing. If hee will affirm that such or such letters were sent unto him, or came to his hands, and withall refuse to produce the authors, or pretend reasons why hee should not name them; well may we suspect juggling: but yet the Jugler hath a Citie of refuge to fly unto to save himselfe out of the hand of a detector. And to me it seems not a little strange, that Mr. Edwards should keep the names

names of his informers, who have contributed so liberally towards the same designe with himselfe, under hatchets or within the vail; when as he prostitutes his own name with so much confidence (that I say not impudence) in the frontispiece of his booke. If hee judgeth it honorable in himselfe, to bee taken notice of for Commander in chiefe in the Clasique warres against Sectaries and Independents; he had no reason to hide the names of his Captains, and those that served in inferior place of command under him in the same service: except he either thinks that they have been too timorous and low-spirited in the action, and in this respect is tender of their reputation, hoping they may quit themselves more like men hereafter, and then he means to bring forth their names with honour; or else judgeth that his own interest in the glory of the achievement, will rise the better, and bee the greater and more intire, if no man shall be looked upon, or known by name, that gave assistance to him in the work. Or else thirdly, feareth lest the contents of the letters being evicted of forgery and untruth, should reflect dishonor upon the indighters, and so discourage and weaken their hand as to any further service in so laudable a cause. But the truth is, that I cannot attribute so much either to the first of these reasons, or to the second, nor yet to the third (though this had most in it) as to be able to beleave, that he suppressed his names for any other end, then to suppress the examination of the truth of the letters. I know, that if I would borrow but a little Presbyterian faith, I could with this, without any demurre or consideration at all, beleave that all that is contained in the letters from the first to the last of them, is pure and simple truth; and that M. Edwards did very virtuously and commendably in sending away the names of the writers into a land of darknesse. But these being no fundamentals, I hope we shall be tolerated without beleaving them with our own faith.

One of his Apocryphall letters (p. 66.) comforts his friend, *Good Sect. 9.*
Mr. Edwards (as he styles him) against me, thus: *But whatsoever Mr. John of Coleman street says, they (the Independents he means) will be found the fighters against God.* I grant, they may be so found in the Presbyterian Almanack, through a mistake, but in the originall, the Ephemerides of heaven, they are called *Fighters WITH* and *FOR* God. Except the letter-man mean, *they will be found fighters*
 B against

against the God of this world, in that *Militia* which hee hath armed against the nation and servants of the God of Heaven in it. Against this God in his *Militia*, I confesse, they have fought, and (I doubt not) will fight still more cordially and more courageably then many *Anti-Independent* soules have done. Indeed if the *Independents* should turn *Turks*, and betray their principles, and passe over into the Tents of High *Presbytery*, they will bee found *fighters against God*, as well as others. But in the mean season let Mr. *Anonymous* and his compeers know, that there is no Sect of men in the Land, the sonnes of high *Presbytery* and *Episcopacy* onely excepted, that being true to their Principles, are capable of fighting against God, at least in that sense, which both *Garniel* in the Text, and Mr. *John of Colemanstreet* in his Commentaries intends and prosecutes. Nor let any man think that I breath the least aire of disparagement in the face of *Presbytery*, by ranging *Episcopacy* with it: in as much as Mr. *Edwards* himselfe, springs an ingagement upon *Presbytery* to persecute the Saints under the vaile of suppressing errors, from the laudable practise of her elder sister *Episcopacy* in the same kind.

Señ. 10.

In another letter of the same Packet (or packing rather,) viz. p. 55. he presents the honorable and grave Assembly of Parliament (for to them he dedicates his *Gangrena, quanta quanta est*, from the one end of it to the other) with such a painted peece of lasciviousness and prophaneness, kissing together, which might probably have found acceptation and thanks, had he presented it to the company of free Traders in *Turnbolstreet*, for the beautifying of their Hall: but by exhibiting it to those persons of Gravity and Honour, he hath traduced the modesty of their eyes and eares, and attempts no lesse then to draw them into part and fellowship with himselfe in his own reproach, by seeking to make them patrons of all the filthy, slanderous, and abominable practices of his pen.

Señ. 11.

In the very front and entrance of his Dedicatory unto them, he tells them that he presents them with a Catalogue, or black Bill: hee might have added (in stead of what hee doth adde) of the same nature, tendency and import with those, which the black *Accuser of the Brethren* was wont long since by his agents to present unto the Heathen Emperours and powers of this world, against the Saints.

Saints of the most high God. And whereas (a few lines after) he professeth that *hee much feareth lest the subject matter of his Catalogue may prove unto England like the Bill of Divorce given unto Israel*; I professe also that I feare the same feare with him, in part, because a great, if not the farre greatest part, of the *subject matter of his Catalogue* consists of defamatory untruths, forged cavillations, and bloody insinuations against the servants of God in the Land. And such practises as these in a Nation, (*unlesse some speedy and effectuall course be taken to prevent them*) portend indeed little lesse then a bill of divorce from Heaven to that Nation. But for the *Errors, Heresies, Blasphemies, and Practises of the Sectaries of this time* which he makes the *subject matter of his Catalogue*; by that time, 1^o all those Tenets which he very erroneously makes *Errors and Heresies*, to advance his Catalogue; and 2^o all those, which are forged in his own brain, falsely fastened upon others, no man holding or owning them; and 3^o, all those, which it may be have fallen from the lips or pen of some one inconsiderable and halfe-distracted person, no man seconding him therein: and 4^o all those that hee hath perverted in the setting down: 5^o, all those that (for substance) are repeated the second, third, and fourth time over. 6^o, and lastly, all those *Blasphemies and Practises*, which without cause or ground of truth he chargeth upon his *Sectaries*; by that time (I say) that all these shall bee struck out of his black Bill, the Bill will appeare much blacker and fouler then yet (perhaps) it doth in the eyes of many, and so resemble the Author more to the life: But the formidableness of the *subject matter of his Catalogue* will be much eased, and the form of it bee found much more formidable then the matter.

But I marvaile how M^r Edw. having (it seemes) an authorized Sect. 12.
power to make errors and heresies at what rate, and of what materials he pleaseth, and hopes to live upon the trade, could stay his pen at so small a number as 180; and did not advance to that Angelicall quotient in the *Apocalypse*, which is *ten thousand times ten thousand, and thousand thousands*. If he had consulted with a book, not many yeares since printed, which maintaines that dangerous heresie of the *Cosmoiclenites*, & of those that hold there is another world in the Moone, and with another, printed within the compasse of his foure yeares, intituled, *Divinity and Philosophy dissected*

add *fecit* by a mad man, with some few others, that I shall shortly be able to name unto him; I will undertake, that out of these he shall be able to increase his toll of errors and heresies, from 180, to 280, if not to 300; and that upon more honest and honourable terms, then how he hath advanced it to his own number. And if he pleaseth to repaire unto me before the course of his mensuious or monethly labour comes upon him, I will undertake to enrich his Treasure of errors and heresies, by twentie and ten, out of his own Antapologie. For certain I am, that every contradiction affords an error, either on the one hand, or on the other; and if I do not find twentie and ten, and a better number then so, of birds of that feather in that Element, let Mr Edwards pen plough as many long furrows more upon my back, as it hath done. In the meane time, I must cruse leave to say (or at least to thinke) that it is a most importune and unsufferable presumption; for a poore, weake thimble-full of dust, that knows not how to range his parts of speech in a sentence, nor to put the nominative case and verb together regularly in English, nor how to frame the structure of a period according to the common rules of reason, Grammar, and common sense; to advance himselfe into a Paper Throne, and from thence, *Satis pro Imperio & tribunali*, pronounce the formidable sentence of *Error and Heresie*, against all opinions and judgements of men whatsoever, which will not comport with his understanding (or fancies rather) as the standard of all Truth. Yea and *Nebuchadnezzar-like*, to *slay and smite* what opinion he pleaseth: *what he will so set up, and what he will to pull downe*. For I profess ingenuously, that I know not by what other rule or measure, besides his own humour and will, he judgeth of error or heresie. Certaine I am, that if he will stand either to the arbitrement of the Scriptures, or to the principles of cleare & sound Reason, he must discharge and justify many of those Tenets for innocent, yea and well-deserving Truths, which now he hath arraigned at the barre of his Tribunal for *Errors & Heresies*. If his Touchstone be, the major vote of his own party, I desire to recommend unto him the conscientious perusal of a passage from the pen of a conscientious and learned man of the same side; (I hope he will not say, that *he is innocent*; profess, so be of another judgement, then what he plainly expresseth in writing; a base calumny, wherewith to honour himselfe, he dishonoureth Calvis, p. 45.) *If dissentions and schismes*

Dan. 5. 19.

schisme (saith *Masculin* *) *arise in the Church, they are in faide, who stand up to maintaine a false faith, not they who oppose it. Nor is it materiall which partie is the more numerous. For the Church, neither her selfe judgeth according to the multitude, nor is she to be judged according to the consent of the greater number, but according to the manifest truth expressed in the Scriptures.* If the man will but own the verdict of as learned and ingenuous a pen as ever wrote on his side, he must release the better halfe (I beleeve) of his prisoners, and instead of an a So Errors and Heresies, take his tables and write downe four-score. Secondly, I would know of him, whether this be a regular proceſſe in Law, To ask my fellow whether I be a Thiefe. If Mr Edw. thinks that he ought to be reputed, and honoured as a man Orthodox, till men of his owne judgement vote him erroneous; I know no reason he hath, but to measure out the same measure unto others; and consequently to judge no man or men erroneous or hereticall, untill they be adjudged such by those that concur in opinion with them. As for twenty and ten of those opinions, which he hath impeached of error and heresie, (and I will not say for how many more) I doe here cast the glove to whosoever will take it up, to bring them off with the honour of truth, from all that the man hath to lay to their charge. For I evidently see, that he hath dealt with many precious Truths of God, as the Jews did by Christ himselfe, when they numbered him with Transgressors. And particularly for that which he hath arraign'd in the 70th place in his Catalogue of Errors, viz. that Faith in a proper sense is imputed to justification, and not Christs righteousness; (in the sense by me rejected) I thinke I may with far lesse boasting say, what he saith of his abilities in the Church-Controversies; I am (saith he) so farre vers'd in these Controversies, that I challenge, &c. So may I say without offence, that I am so far versed in the Controverſie about the Imputation of faith & Christs active obedience in justification, that I there challenge all the Presbyterians one after another, assembled, or not assembled, in England, Scotland, France and Ireland, to prove either by the Scriptures, or by disk of argument, either that faith is not imputed in a proper sense, or that the active obedience of Christ, is in the formalitie of it, imputed in justification.

¶ P. 4. He labours to justify the Devil, only to make the appear like unto him; for in saying, that I do not just by him; as the Devil did by Christs,

* Si oriatur diffinitiones & schismata in Ecclesia, in culpa sunt qui falsam fidem defendunt, non qui impugnant: Nec refert utri sint multitudine superiores. Ecclesia namque nec judicat ipsa secundum multitudinem, nec judicanda est secundum majoris numeri consensum, sed secundum manifestam veritatem in sacris Scripturis expressam. *Mus. Loc. Tit. de Eccle. Sect. 9.*

^b Antap. p. 117.

Sect. 13.

*See his Preface, p. 4.

doth he not plainly imply, that the Devill did no worse by Christ, then I doe by him? So then if it appeare, that I dealt fairly by him, and did him no wrong, in my citation of his words, then will the Devill be found to be M^r Edwards client, and he the Devills Advocate, and that by the verdict of his own pen. Now then whether I have wrong'd the man the least haire of his head, let the world, and the great Judge himselfe of the world, judge. The case is this. In my *Innocencies Triumph*, p. 8. I cite these words from his *Antapologia*, p. 169. *The power of the Magistrate by which he punisheth sinne, doth not subserve to the Kingdome of Christ the Mediator.* Now to take an occasion of resembling himselfe unto Christ (which he doth more then once in his *Gangrene**) and me unto the Devill, he chargeth me, that citing the former part of the sentence, I leave out the latter: adding further, that had I but named this latter part, it would have been an evident confutation of me. Let any sober and intelligent man, but consider, what that latter part of the sentence is, how incongruous and ill-coherent with the former, and he will clearly see, that in omitting it, I rather cast a covering upon his nakednesse, then any way prejudic'd him; unlesse (haply) he counts this a prejudice to him, not to have his nakednesse and weaknesse appeare to the world all over. But the latter part of the sentence he speaks of, the naming whereof would have been so evident a confutation of me, is this; that he may apply efficaciously *ἀποκατάστασις* of the Propheticall and Priestly office of Christ: he doth not affect the inward man and conscience with spirituall punishment. Where, first, it is observable, that himself, citing here to much of the latter part of the sentence, as (it seems) he would have had me have cited in my *Innocencies Triumph*, leaves out the latter part of this latter part it selfe, viz. these words (distinguished onely by a comma, from the former) *neither is this instituted of God, and sanctified as the means for the destruction of the flesh, that the spirit may be saved in the day of Christ.* So that if I have dealt by him as the Devill did by Christ, meerly by citing the former part of his sentence without the latter, he deales himselfe by himselfe as the Devill did by Christ, (which is more unnaturall of the two) yea he deales by himselfe, with a far more exact conformitie to the patterne he speaks of, the Devills dealing by Christ, then I, though his charge against me could be justified. For the Devill did not leave out the latter part of the sentence which he cited, but onely the last words, or latter part of the latter part

part of this Sentence. For M^r Edw. in affirming that the Devill left out these words, *To keep thee in all thy wayes*, deales farre worse then the Devill did by Christ; for the Devill did not lie unto Christ, though he tempted him; but whether M^r Edw. doth not dash his foot against this stone, in saying the Devill left out the words mentioned, let the Evangelist speak; *And he brought him to Jerusalem, (saith Luke) and set him on a pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thy selfe down from hence. For it is written, he shall give his Angels charge over thee, to keep thee* *. So that the Devill left out but part of those words which M^r Edw. chargeth upon him, viz. these, *In all thy wayes*; which being the very last words of the sentence, it is M^r Edw. that hath copied out the Devils delinquency to an haire; deals just by himselfe, as the Devill did by Christ, not I. But whereas other Authors frequently make use of the figure *Synecdoche*, in putting down a part for the whole; M^r Edw. makes much use in his writings of a new figure, which we may call an *Anti-Synecdoche*, by putting the whole, yea and sometimes more then the whole for a part. But however, I must give him the testimony of a man impartiall between the Devill and the Saints; for though he speaks falsely of these, yet he will not flatter the other with the truth.

2°. I would faine know, in case the former part of his sentence cited by me, be false, whether the addition of the latter would have made it true. *If the power of the Magistrate by which he punisheth sin, doth not subserve to the Kingdome of Christ the Mediator* (which are the words I cite) would the naming of the following words, *that he may apply efficaciously ἀποκαταστήσει, &c.* render or make it subservient therunto? Therefore I know not how, or wherein I have trespassed either upon the man or his words in the least. If his meaning be, the whole period, former and latter part being taken together, that *the power of the Magistrate by which he punisheth sin, doth not subserve to the Kingdome of Christ the Mediator, by an efficacious applying of ἀποκαταστήσει of the Prophetick and Priestly Office of Christ, &c.* First, the Grammar of the sentence will not beare it. And secondly, if it would, yet such a sense is little better then no sense; the sentence thus taken, being of the same forme and character of speaking with this: The bread by which Mr. Edwards lives, doth not subserve to the maintenance of his life, by making his drinke effectually to quench his thirst. Or this: The learning by which Mr. Edwards

confuteth

confuteth the Seditaries, is not subſervient to their preferment by giving them houſes or lands, or great rewards, &c. If there be ſap, favour, or ſenſe in either of theſe, then may hee have ſome cauſe to complain of wrong done unto him, in that the body of that ſentence he ſpeaks of, was not produced by the whole and iſtire, lower parts and upper parts together. But if the period taken together, was of the very ſelfe ſame ſhape and forme with thoſe, then was it Centaure-like; and then I did him more right then came to his ſhare, in ſhewing onely the upper parts of it, wherein it was rationally, and like to a man, and concealing the nether parts of it, the diſcovery whereof makes it appeare like a monſter, ſtrange and uncouth to behold. The truth is, that the paſſage he ſpeaks of, and over which he mourns, finding it without the taile in my citation, though he calls it a *Sentence*, yet a ſentence it is none, having neither form, feature, nor any property of a ſentence in it. And in this my ſentence and cenſure of it, I refer my ſelfe to all thoſe that have but *their ſenſes exerciſed in diſcerning between ſenſible and ſenſeleſſe ſayings*.

Seſt. I. 4.

Notwithſtanding the man (in his Preface) is tumultuouſly importune for an answer to his *Antapologie*, and calls all the ſpeeches that have been given out by the *Independents* concerning an answer to it, but *meer ſlow ſpines and ſwelling words of vanity*; as if to talke of answering him, were a *ſwelling word of vanity*, a word of too much confidence to proceed from the mouth of a mortall man. Yea, in the very firſt page of his preface he vapours at an inſufferable rate, powring out contempt upon the poore *Independents* (whom hee calls *Dogges*, making himſelfe or his *Antapologie* the *Mome*) as if they were not onely not able to answer it, but as if they *knew not* ſo much as *which way to goe about to answer it*: as if they who mean to answer him, had need to be furniſhed with other manner of parts, learning, knowledge, wiſdome; then were any wayes requiſite to answer all the Seraphicall diſputants in the world beſides. *Paul* himſelfe (it ſeems) with ſome others, had given out ſome ſpeeches of his coming to *Corinth*, ſome while before he came. And becauſe through occaſionall diverſions his journey was for ſome conſiderable time deferred, ſome in this Church that were obnoxious, were *paſſed up* (it ſeems) as if the bitterneſſe of death had been paſt, and *Paul* never meant to come amongſt them. *Some* (ſaith hee) *are paſſed*

passed up, as though I would not come unto you.^a But he cuts the comb
 of this: their confidence in the next words, by acquainting them
 with his resolution in that behalfe. But (saith he) *I will come unto*
you shortly, if the Lord will, and will know not the words of them which
are puffed up, but their power.^b Because an answer to his *Antapologie*
 hath been so much spoken of, and through many interruptions fol-
 lowing like the waves of the Sea one in the neck of another, hath
 not yet been brought forth, therefore the man is so far swoln & puffed
 up with conceit, as if the world were not wide enough to containe
 him. But the answer which he calls for with so much fierceness of
 importunity, will ere long (if the Lord will) be with him: and the
 world shall know, not what the words are (for these are big enough,
 & known unto the world already) but what the power is (or weak-
 nesse rather) of the *Antapologie*. There were some sonnes of Belial,
 and yet sonnes of Confidence too, among the Jewes, in the dayes
 of the great provocacion of that nation, when the day of that soare
 judgement of the 70. yeares captivity drew nigh, and was ready at the
 doore, who (it seems) derided the predictions of the Prophets con-
 cerning the judgement, and were so confident as to desire and call
 for that day of the Lord, (under which exprellion the Prophets of
 the Lord were wont to forewarn them of it) as for a treasure. But
 what saith the Prophet *Amos* to these? *Woe be to you that desire the*
day of the Lord: in what end is it for you? The day of the Lord is dark-
nesse, and not light.^c I verily beleve that the Answer to Mr. Edwards
Antapologie, will not be for his honour: in which respect he hath no
 great ground to be so restless or importunate in calling for it, or to
 insult over those, who have told him once and again, that (if the
 Lord will) an answer shall be given him. Whereas hee talks of his
 worthy pece being published 18. months since, he supposeth (it
 seems) that unto have little or nothing to doe, but to attend the
 motions of his pen, and to expedite and dispatch him out of hand.
 Indeed if Independent Ministers had either the priviledge of ease, to
 preach to the bare walls and pews in their meeting-places, or that
 shamelesse of forehead to make the subject matter of their Ser-
 mons little else but loose standing, and frivolous reports and flou-
 ries, or violent invectives against the Saints and servants of God,
 (with which kind of materiall this world, and the God of this
 world together will be glad to furnish Preachers at a very low rate,
 either of time or study, for their building) they might (I confesse)

^a 1 Cor. 4. 18.

^b Verse 19.

^c Amos 5. 18.

Gangrena.
Pref. p. 2.

be men of more expedition in writing, then they are, and be as like the Tree spoken of in the Revelation*, as Mr. Edw. himselfe. It is sufficiently knowne, that since the 18 moneths Mr. Edwards speaks of, I have given some account unto the world, and that by publique writing, and this more then once, twice, or thrice, (besides my constant and standing labours with those who have committed themselves unto me in the Lord) that I am not so loose, or idly disposed, as Mr. Edwards would insinuatingly perswade and possesse the world concerning me (p. 73.) And knowne also it is, though somewhat more privately, that I had given some further account in the same kind, of my time spent, (within the said compass of 18. moneths) had not the way, by which light and truth should goe forth into the world, been hedg'd up by Clergie-Clasique Counsels, as with thornes, against me. But however, I can hardly believe, that Mr. Edwards himselfe, notwithstanding all the advantage of libertie and freedom from other engagements which he had above other men, tooke much lesse then 18. moneths time, for the building and beautifying his *Antipologie*. And who knows not how much more easie it is, to be first in writing, or to object, then to answer; according to the common saying in the Schooles, *Plures interrogare Asum, quam respondere Aristotelem*: i. Anasse may soone aske more questions, then Aristotle be able to answer?

Self. 15.

In the latter part of his Preface, he arms himselfe with *constance and heroique resolution, to triumph and rejoyce* in what he shall suffer in way of hatred or reproach from the Sectaries, for his faithfull and noble service done both to Heaven and Earth in opposing them; antistaying and flustering himselfe in his course, with this; that in case he shall suffer in this kind, he shall ride parallel in the triumphant Chariot of honour with those great worthies of the world, Calvin, Luther, and Askins; yea with the Apostle Paul himselfe; nay, with the great Lord of all the Apostles & Patriarchs, the Lord Christ himselfe, blessed for ever. See the 45, 55, and 6 pages of his Preface. But poore man! little doth he consider, how diamettrally opposite he is in his cause and course, both to Christ and Paul; and how unlike those other men. Was either Paul or Christ, of his occupation? did they spend their time, or engage their friends, in gathering up vagrant, loose, scandalous and lying reports against the Saints, and servants of God, under the names of *Sectaries*, to blasphe-

the vanitie and wickednesse of the world with the venting of them? Did *Paul* or *Christ*, set their faces like an Adamant, to inflame and set on fire the Powers of this world; with hatred, bitterness and bloudiness of spirit, against the sons and daughters of God, though full of weaknesse, and unworthy in the highest? Or did they importune and clamour upon the secular armes, even to the wearying of it, to *avenge them on their adversaries*; and little lesse then threaten those in place and Authoritie, if they would not comport with them in their carnall ends and desires, and lift up their iron rod to breake their enemies in pieces like a potters vessell? *This*, (saith *Christ* to the *Jewes*, speaking of their murderious attempts against him) *this did not Abraham*.^a Nor did the Lord *Christ*, or his blessed Apostle^a *Joh. 8. 40.* any of the things mentioned but whether *Mr. Edwards* hath done any thing else (almost) either in his *Lion*; or in his *Beare*; I mean either in his *Antapologie*; or in his *Gangrene*; especially in this latter, I appeale to the judgements and consciences of all, that either have, or shall please diligently to peruse them; and withall have but their wits and senses free from *Classique* bands. When the Lord *Christ* was solicited by some of his disciples, and that by those whom he loved best, to call for fire from *Heaven* to consume those that would not receive him, he turn'd himself, and rebuked them, telling them that they knew not what spirit they were of. Whereas *Mr. Edwards* calls and cries, might and maine, for fire from *Hell* to destroy, not those who refuse to receive the Lord *Christ*, but such as do receive him with all their hearts, and with all their souls, onely because their faces are not instantly set to receive the Traditions of his Discipline and Doctrine; and yet conceits that he knows well enough of what spirit he is, making no question for conscience sake, but that it is Heavenly. And for *Paul*, we know he burns (*viz.* with grief & sorrow) when any Christian, though never so weak, was but offended: his Doctrine and desire was, that supplications, prayers, intercessions, and giving of thanks, be made for all men: for Kings and all that are in Authority; that we [Christians & believers, of what judgement soever, for he excludes none] may lead a quiet and peaceable life in all godlinesse and honestie.^b *But Mr. Edwards* is so far from burning when weak Christians are offended, that he is offended, when they burn not. His Doctrine, Practice, and desire is, that supplications and prayers, intercessions and giving of thanks, be made for, and to, Kings and all in Authority, that

Christians and believers may either not live at all, or at least be so far from *leading quiet and peaceable lives in godlinesse and honestie*, as to have their faces ground, and their bones broken, and their hearts fill'd with heavinessse, unlesse they will receive the Clergie-Claslique Faith, as well as the Faith of the Lord Jesus Christ himselfe. O miserable man I who shall deliver him from this dangerous snare of death; I meane of conceiting himselfe like unto *Paul* and Jesus Christ, in the course he steer's against Sects and Errors! And as for *Calvin*, *Luther*, and *Ausin*, though these had much more flesh and blood in them, then the two former had; yet for him to strengthen his hand in the way he goes, by their example, is as if a murderer should encourage himselfe in his way, from the practise of a Surgeon when he lets blood, or the proceedings of a Judge, when he slayes a malefactor with a sentence of death. For when, or in what age of the world did any of these spread the world round about them with snares of intelligence, in every place, to catch the failings, and haltings and infirmities of the Saints; and when they had taken a proportion of them, to spread a table with them to entertaine and feast the prophane world? Especially when did any of these, ever publish such a rhapsodie, of loose, light, lying reports and tales, all or the greatest part of them calculated for the shame of the Saints, and glory of the Sons of *Belial*? Or when did any of them deale so importunately or imperiously with those, whom God had set in Authoritie over them, to crush the generation of the righteous, the lambs of Jesus Christ, under the names of *Sectaries*, only because in some things they held not conformitie in judgement with them? I doe not all this while say, that either Mr. *Edwards* writing, or printing, or preaching, against errors, heresies, or *Sectaries*, is that, which simply makes him unlike either unto Christ, or *Paul*, or those others named; for doubtlesse they did, interpretatively. at least, all this; and who hath notingagements upon him, to go thus far both with him and them, if he be able, and hath opportunitie? But first, the blaspheming many Truths of God, under the names of *errors* and *heresies* (a stone at which his pen frequently dasheth) maketh him extremely unlike unto *Christ* and *Paul*; yea and unto those others also, except onely in their failings. Secondly, his turning himselfe, especially with that fiercenesse of countenance, and furiousnesse of importunitie, upon the Civill Magistrate, to provoke men of this Interest,

Interest, to powre out themselves in wrath and indignation upon all those, whom he thinks good to make Delinquents by his pen. Thirdly, His sending forth of Emiffaries (wherein, thorough a mistake of the word *Independents*, in stead of *Presbyterians*, he chargeth the *Independents* to resemble the Jesuites) to discover, and report unto him, the slips and weakneses of the servants of God. Fourthly, His inveteratenesse, and Dragon-likenesse of spirit, by which he manageth all his endeavours against Errors and Sectaries. Fifthly, His importune confidence, and overgrowne presumption of his own parts, learning, knowledge. Sixthly, His drinking in with so much greedinesse, all, and all manner of reports, that are brought in to him, whether with ground or without, that will but make dirt to throw in the faces of those, whose understandings are either longer or shorter then his, be they otherwise as deare to him *whose Name is jealous*, as the apple of his eye. Seventhly and lastly, His virulent and viperous designe, to preach the nakednesse of the Saints, yea the nakednesse of vile and unworthy men (I meane their false, base, and putid suggestions against them) as their nakednesse, upon the housetop, and to call upon all the world to heare; these things make him so extremely unlike Jesus Christ, and those others whom he pretends to imitate, that that drop of resemblance wherein he partakes with them, is quite drown'd and swallowed up in this Great Ocean of dissimilitude. And let Mr. Edwards know, and let his Conscience and Compeers know, that whatsoever he shall suffer, whether from his Sectaries or others, in this bloody negotiation, he shall suffer not as a Christian, nor with Christ, but as a malefactor and an evill doer.

But I marvaile with what profound Oracle of policie the man consulted with, about the title of his book, calling it, *A Catalogue and discovery of many Errors of the Sectaries*. Was it not that tyrannicall and bloody principle: *Pereant amici, damnetur & inimici non prestant*. 1. Let friends goe to wreck too, so that enemies may but wreck with them. For certainly, by this title he makes *Presbyterians* Sectaries, as well as any others. Wherein I should not have faulted him, but onely to shew how that the zeale of High Presbytery, hath eaten him up, and not left him so much of himself, as wherewith to know his friends from his enemies. For if men be therefore Sectaries, because they hold such opinions, as he rallieth in his Catalogue

Sect. 16.

logue under the Name of *Errors*, I know many Presbyterian Sectaries. First, for that which he makes the 104 error in his Catalogue, viz. that *Padobaptisme* is unlawful, it is sufficiently known, that the strongest shield and buckler wherewith that cause was ever protected, was the workmanship of a Presbyterian hand. So for that opinion, that there is no Scripture against a mans being often baptized (mentioned in the 110th place) it calls a Presbyterian, Master. That the calling and making of Ministers of the Word and Sacraments, are not *jure divino*, &c. which is the 116th. That there is no distinction concerning Government of Ecclesiastical & Civil, &c. (the 141.) are the opinions of one, who professeth himself to be no Separatist, and then I know not by Mr. Edwards principles, to make him any thing but a Presbyterian.

Compassion.
Samaritan p. 4

I know divers of the Presbyterian judgement, as well Regular as Secular, that own the 70th error (so called, or miscalled rather,) viz. That faith in a proper sense is imputed in justification, and that Christs righteousness (i. his active obedience) is not imputed (in the formality of it) in justification; though for his order, it is a patch of his own peeing to the opinion, and is no expression of theirs, who otherwise are not ashamed of the opinion. To passe by many others of like patronage and relation; that which hee cataloguizeth for the 64. viz. this, That naturall men may doe such things, as wherunto God bath by way of promise annexed grace and acceptation; and that if men improve their naturall abilities to the utmost in seeking grace, they shall find it; I desire to be informed by any understanding man, whether there be not every inch, yea every jot and tittle of the substance of it, asserted by a great Doctor (while he lived) of the Presbyterian Schoole, and who being dead, yet speaketh much for that way; I mean Mr. John Ball, in his Treatise of the Covenant of Grace, not long since published by Mr. Simeon Ash; the said Treatise being further subscribed and recommended unto the world by five great Masters of the Assembly it selfe, all of them of intemperate fidelity to the Presbyterian Cause; viz. Mr. Edward Reynolds, Mr. Daniel Cawdrey, Mr. Edmond Calamy, Mr. Thomas Hill, Mr. Anthony Burger, in this passage (p. 44.) of the said Treatise, No man is hindered from believing through the difficulty or unreasonableness of the command; or through his owne simplicity, as being willing and desirous to be-
serve,

leave, but not able, (which inability deserves pite) but his inability is of corruption and wilfulness: hee doth not beleeve because hee will not: he is unable because he doth not covet or desire, which is inexcusable.

Doubtlesse, if no man be hindered from beleeving, either through the difficulty of the command, or through his own infirmity; and all the reason why a man doth not beleeve, is, because hee will not, naturall men by improving their abilities to the uttermost, may beleeve, and consequently doe that, whereunto God hath by way of promise annexed grace and acceptation. For hath he not promised, that *he that beleeves shall be saved*? or doth not salvation amount to as much, or more, then grace and acceptation? And if men should improve their naturall abilities to the uttermost, and yet not to be able to beleeve, the reason why they doe not beleeve, cannot be said to be this, *Because they will not*: for their will in this case puts forth it selfe to the uttermost, in engaging them to such an improvement of their abilities. So doubtlesse the same error (if an error it be) is asserted by *Paulus Testardus*, Pastor to the reformed Church of *Blois* in France, in a Tract called *Summary, seu Synopsis Doctrinae de Natura & Gratia*, published not simply by the permission or licence, but *ex mandato*, by the command of a whole Synod of the Reformed Churches in the Province of *Orleans*, p. 91. *Thesi* 121. where hee saith, that God in all the three wayes or methods of calling sinners unto salvation (which he had opened before) doth not onely shew unto the sinner what hee should, or ought to doe, but gives power to all that are invited or called, to performe and doe it, and so to be saved if they will. So that if even he that is called onely in the most generall manner of all, be not saved, he is inexcusable before God. This *Paul* expressly teacheth, That (saith hee) which may be known of God, is made manifest in them (namely the Gentiles,) for God hath made it manifest unto them, that they might be without excuse before him. But evidently (he inferreth) excusable they had been, if they had been fully willing to doe it, and onely wanted power. *Quod in omnibus vocandis* rationibus *Dens* peccatori, quid libet non modo ostendit, sed & omni invitato, vocato, dei posse illud praestare, ut salvari, & deinde ad id si non salvari inquit generalissima ratio ratione invitatus est, si prius invitus subit exarantibus. *Idcirco* p. 102. docet *Paulus Testardus* (inquit) quod deus manifestum facit illis in ipso. (Gentilibus scilicet) deum qui manifestum facit, & c. ita ut inexcusabiles ipsi sint. At certe, si, est maxime voluntas, non potestas, fuisse, excusabiles, &c., *Paulus Testardus*, *Eiren*, p. 91. *Thesi* 121.

with

with more of like importance in the sequel of the same *Thesis*. So that if M. Edw. will make this an error, and a brand of a Sectary, to hold, That a man by the uttermost improvement of his natural abilities, may doe that, wherunto God by promise hath annexed Grace and Acceptation (though all this while I doe not say that I own the opinion) he will involve one whole Synod, not onely with the guilt of the error (which is lesse,) but of an authoritative command; to have the error both printed and published, which is enough to separate between all Synods, and their authority and esteem for ever; yea, and make the crown of Orthodoxy to fade and languish upon the head of our present Assembly, by arrainging five of the principall members of it at once, as men tainted with the errors of the Sectaries of the time. Therefore let him either strike these opinions mentioned (with many others) out of his Catalogue of errors, or else let him number his own party amongst the Sectaries.

Self. 17.

To draw towards a conclusion; I shall put a measuring Reed into the hand of the Reader, wherewith to measure the truth and honesty of the *Gangrene* and her Author, from the one end of both unto the other, made of a straight observation of some crooked passages and relations in the *Gangrene*, ready to sink for want of the salt of truth. I shall begin with such particulars as concern my self, and close with others of another aspect and relation.

Self. 18.

First, though hee doth not set my name in the margin against his 70th error, (p. 25.) as he had done a little before in the same page against another, yet his intent clearly enough was (and I think himself will not deny it) to arraigne the opinion held by me concerning the imputation of faith, and non-imputation of Christs righteousness in justification, in my Treatise upon that subject, entituled, *Imputatio fidei*, for an error. Now how falsely and forgingly he represents the opinion; appears first, in that hee fathers that mungrell expression, *to credere upon it*, onely because it is an expression *ad invidiam comparata*, but no where used by me throughout the controversy: yea, p. 91. of the former part of that Treatise Self. 3. I expressly deny that *Faith justifies as it is an act*. Secondly, in that he makes this opinion to say, *That the righteousness of Christ is not imputed in justification*. Whereas I expressly

* Pag. 128. he talkes of farre smaller errors in justification then mine.

pressly affirm; (p. 54. of the second part of the Treatise) that in a sense (which I there explain) as well the habitall holiness of Christ person, as the morall righteousness, or active obedience of his life, may be said to be imputed to those that believe in him. And very often in the said Treatise, upon occasion, I declare in what sense I admit, as well as in what sense I refuse the righteousness or active obedience of Christ in justification. I suppose he is not himself a son of that profound ignorance, as to hold, that the righteousness of Christ (as he calls it, whether meaning his active or passive obedience, or both) is in every sense imaginable imputed in justification; and yet its ill presuming of over-much understanding (especially in the point of justification) in him, who going about to rectifie the mistakes of others, shall himself affirm, *That the redemption and reconciliation purchased by Christ, is the moving and meritorious cause of our justification and salvation: and that the instrumentall cause whereby the same is imputed, is the blood of Christ.* Of which Atheologicall and putid assertions, who would have thought that the great *Aristarchus* of the errors & heresies of the times, could have been the Author and Assertor, had not *Mistresse Gargant* in the margin of her 22. page betrayed him? But if hee, onely denying the imputation of Christs righteousness in justification in one sense, but asserting it in another, should be simply and indefinitely charged to deny it, would think the charge base and unjust (as indeed hee should have cause to doe,) hee himselfe must bow down his back to the same burden, and bee content to be looked upon as a man of this baseness, untill hee hath made his atonement with God and men for it. *Ex ungue leonem.* You may by this one instance judge with what truth or honesty hee hath laid down the rest of the opinions in his Catalogue. Well may he call them errors, when once he hath lift up his pen upon them. Forgery hath a mischievous omnipotency, and is able to create what errors or heresies she pleaseth.

Again, p. 45. he chargeth *Mr. John Goodwin*, that in his points of justification, he quotes *Calvin*, *Bucer*, and others, who are known ex professo to be of another judgement. Surely the man is not either so simple, or free from the guilt of false speaking in this assertion, as his words beare. Doubtlesse he doth not intend to make it a matter of charge against a man, in the handling of a controvertie, to

quote Authors who are known ex professo to be of a judgement differing from his. How many doth himselfe quote in his *Gangrene* upon as deplorable terms as these? But the mans meaning is, if he knew how to get it out, that Mr. J. G. in his point of justification, quotes Calvin, Bucer, and others, as being of the same judgement with him, who are known ex professo to be of another judgement. If this be his sense and charge, either he shewes himselfe to be a very illiterate man, and not able to confute a peece of plain Latin, or else charges Calvin, Bucer, & the rest with being of a judgement as contrary to themselves as to me. If he can confute Latin, let him confesse in English whether Calvin bee ex professo of a differing judgement from me in the point of justification, in these passages following (to omit very many others of the same import.) *Quoniam autem iusticiam in se repositam non habuimus homines, imputatione hanc adipiscimur, quia Deum fidem illis ferre acceptam pro iusticia*, Calvin in Gal. 3. 6. And again, *Quare Abraham credendo nihil aliud quam oblatam sibi gratiam amplectitur, ne irrita sit: Si hoc illi imputatur in iusticiam, sequitur non aliter esse iustum, nisi quia Dei bonitate confusus, omnia ab ipso sperare audet*, Calvin in Rom. 4. 3. **FIDES REPUTATUR IN IUSTICIAM**, non quod ullum à nobis meritiim offerat, sed quia Dei bonitatem apprehendat. Ibidem. Yet again: *Quibus etiam verbis docemur, iusticiam Paulo nihil aliud esse quam remissionem peccatorum*, Calvin Rom. 4. 6. *Magna ergo salus nobis pulcherrima sententia, in iusticiam hominem fide, quia gratuita peccatorum remissione coram Deo purgatus sit*. Ibid. *Abraham fidem habuit Iehova: & reputavit id ei iusticiam: hoc est, habuit ei pro iusticia HANC FIDEM*. Credendo igitur id accepit, ut Deus eum pro iusticia haberet. Bucer Rom. 4. 3. I forbear to English these passages, because I desire to make an experiment upon Mr. Edwards, whether he be able to doe it, or no. If he shall publicly acknowledge that he hath abused both me and himselfe, and many more, in charging me with quoting Authors for me, who are known ex professo to be of another judgement, I shall conceive the better hopes of some competency of a Latin faculty in him; but if he shall stand to avouch a charge of so palpable and manifest untruth, to them that understand the Authors language, I professe ingenuously that I know no reason but to judge him incapable of the English sense of a Latin sentence.

^a The Reader for his further satisfaction about Calvins judgement in this controversie, is earnestly desired to peruse the 11th chapter, as also the 3, 6, & 7. Sections of the fifth chapter of the first part of my Treatise of Justification.

sentence. But whether *Calsin*, *Bucer*, and those other he speaks of, quoted by me in my point of Justification, be of the same judgement or no, with me in the point, let neither me, nor he, nor M^r Roborough be Judges; (for we very possibly may all be partiall) but let us referre the decision to two sufficient men, and without exception, both for learning, and integrity, and knowledge of the case, the one a foreine Divine, some yeares since at rest with God, never knowne to me; the other a neighbour Minister indeed, and of the Assembly it selfe, but between whom and my selfe, there was never any acquaintance, beyond a casuall enterview, and the exchange of a few words of course. The former of the two is *David Pareus*, sometimes chiefe Professor of Divinitie in the Universitie in Heidelberg: who in his Tract concerning the Active and Passive Righteousness of Christ, having laid downe his judgement (in the Controversie depending) thus, (*pag.* 176.) that remission of sinnes for the satisfaction of Christ imputed to us, is our whole and entire Justification, and argued accordingly (*pag.* 177.) in the following page, addeth as followeth; I might here produce the Authorities of the Fathers, who likewise place our righteousnessse (meaning; in Justification) in the alone forgiveness of sinnes for the death of Christ; and accordingly cites severall testimonies out of *Austin*, *Oecumenius*, and *Ambrose*. And immediately after these testimonies, thus; I might also alledge the consents of *Luther*, *Melancthon*, *Zuinglius*, *Oecolampadius*, *Eskier*, *Beringer*, *Martyr*, *Mylanther*, *Zaringius*, *Vesinus*, *Olexius*, &c. from whose doctrine in the points of Justification, I doe not vary a nail's breadth. So that the light of this mans reading and judgement together, could discover no other opinion touching the formall cause of Justification, either in the Fathers, or any of the chiefe Protestant Writers in his time, but that it should stand ONELY in remission of sinnes. The latter of the two mentioned is, M^r Thomas Gauthier, a man of approved learning and integrity amongst us: who in M^r An. Wottons Defence against M^r Walker change lately published in Print by him, acknowledgeth (*p.* 58.) that however he for his part deemeth it erroneous (and so doe I too, taking the word Justification in that large sense which it seemeth he doeth where he argueth against the opinion, as viz. in his Animadversions, upon the disputes between Piscator and Lucius, p. 9. Besides sundry other places) to hold that Justification consisteth

D 2

consisteth in remission of sinnes, yet that *Calvin, Beza, Olenius, Ursine, Zanchie, Piscator, Pareus, Musculum, Bullinger, Fox,* and divers others of great note and name, yea whole Synods of ours are found to to say: adding further, And yet were these men never yet, that I ever heard or read, for so saying, condemned as Heretiques, moeh lesse as blasphemous Heretiques; but had in high esteeme, as their worth, parts, and workes well deserved, by those that therein dissented from them. I trust the servant is not greater then his Master; nor the Authoritie of the Clerk, equall to that of the Justice of Peace. If Mr. *Gataker* hath spoken, I hope Mr. *Roberts* will hold his peace: And since two such men, as *David Pareus* and Mr. *Thomas Gataker*, have so clearly and confidently affirmed, every mouth (I trust) of clamor and contradiction will from henceforth be stopped. For in the mouth of two or three witnesses (saith the Divine Law it selfe) shall every word be established. Yea I am not without some hope, but that Mr. *Thomas Edwards* himselfe, may in time be reduced, though I know that in clamorous and aspersive bickerings, he emulates the glory of that marshall zeale which was in him, who still affected to appeare,

• Deut 19. 15.

2 Cor. 13. 1.

&c.

One affirmative testimony is more valid in Law, then many negative.

Self. 20.

Primum inter manus, postremum ponere bellum, i. e. The first to fight, and last to quit the field.

Pag. 45. he affirmes, that quoting his *Antapologie*, and citing the former part of the sentence, I leave out the latter; adding this palpable untruth; that had I but named it, it would have been an evident confusion of me. I clearly prov'd Self. 13. of this Answer, that the latter part of the sentence he speaks of, especially construed with the former part which I cite, is absolute and complete non-sense. And was any man ever evidently confuted in evident non-sense? except it be in such a sense, as he that drinks puddle water; confutes him that chooseth rather to drinke at the cleare fountaine or streame.

Self. 21.

Pag. 67. he chargeth his *Self. ries* or *Independents*, that they use to give great and glorious Names, and swelling titles to their books, as (for instance) *Innocency and Truth Triumphing together*, &c. I perceive by his aggrivement at this title, first, that if High Presbyterie be advanced, neither *Innocency*, nor *Truth*, are like to triumph: this keene piece of Presbyterie is not able to beare the mention of such things. Secondly, that matters of Truth any wayes tending to the disparagement of *Independency*, are very rare, and scarce, and not to be had

had for love or money. For otherwise, (doubtlesse) the man would not have plaid at so small game, would not have strain'd himself to catch at this flie. As much love as a single half-peny, would have serv'd to have cover'd this Transgression. What? not so much libertie meet to be allowed to *Independents*, as to give what Names they think best to their bookes, without a Synodicall debate, and permission? I confesse, *Gangrena*, is no *Great* or *glorious Name*, but it is a *title swelling* with poyson, and the gall of aspes. But for me, I shall take no offence at it: the proverb is but fulfilled, *Similes habent labra laccusar*; like lips, like lettuces. Both title and booke (I presume) are savoury meat to those for whom they were prepared, and such as their soules love, as marrow and fatnesse. But what reason he hath to call *Innocencie* and *Truth* *Triumphing together*, either a *great* and *glorious Name*, or *swelling Title*, wee desire to gather from the *Tree of paradise* the next moneth of her fructification. In the mean season, Mr *Edwards* must suffer as an unjust asperser in this charge also.

Page. 54. He chargeth Mr. John Goodwin, in a Sermon to have uttered that against the Parliament, and the power of it, as opens a gap to all slighting of their Authoritie and power: and further addeth, that he believes there was never any such speech from any before himselfe. But first, if any such gap (as he speaks of) be opened, I know no wild beasts that have broken in at it, but some such *Presbyterians*, who (as I heare) demanded, *What hath the Parliament to doe with Inferior Courts?* And who charge some of the worthy members thereof, to be hereticall and factious; yea ninnies and grolls, and men that have no more wit, then will reach from their nose to their mouth, and are onely sensible. I confesse in respect of such *Presbyterian* spirits as these, there had need be no gap opened to the slighting of *Parliamentarie* Authoritie and power: and that the Parliament it selfe had need keepe power out of such hands, which without it know how to be Imperious enough. But secondly, it is so far from being true, that in the Sermon he speaks of, have uttered any thing against the Parliament or power of it; much more, any thing which opens any gap to all slighting of their Authoritie and power; than he himselfe in this charge against me, dalbeth his foote against the stone he speaks of. For first, that which he insinuates as uttered by me of such a consequence, is nothing else but manifest and cleare truth; yea and hath passed the

Sect. 22.

triall of *Presbyterian* fire it selfe, and is come forth in full weight, without suffering the least damage or detriment by it. Secondly, most certain it is, that no Truth whatsoever hath any prejudiciall or endamaging influence upon any just and lawfull Authoritie; for God is not divided in, or against himselfe. Therefore he that shall affirme, that any Authoritie or power whatsoever, is any waies endangered, prejudic'd, or disparaged by any Truth, doth by an unavoidable consequence, denie that Authoritie or power to be lawfull, or from God. Nor could Mr. *Edwards* lightly have interred any things, that would have strooke more dangerously at the very roote of all *Parliamentarie* Authoritie and power, then to say, that he that speaks the truth, speaks against them, and opens a gap to all slighting of them. But thirdly (and lastly) let Mr. *Edwards* and his abettors in this charge know, that it is not they who speake the Truth; whether to Parliament or Princes, that opens a gap to the slighting of their Authoritie or power; no; but they are the men of this demerit and impietie, who for their own ends flatter them, and have their persons in admiration for advantage; who straine their wits and consciences together, to lift them up nearer to the Heavens then God will beare, that so they may be masters of an opportunitie and power, to gratifie them in their carnalls. And the Truth is, that had not God by more then an ordinary hand of grace, both towards themselves, and towards the Nation, made those honorable and worthy Counsellors, wiser then their Teachers; Satan had a most dangerous advantage against them, to have made them more unwise then their enemies.

Sect. 23.

Page 73. He chargeth the *Independents*, That many of them play at Cards and Tables, or every loose on the Sabbath dayes, goe to Bowls and other sports on dayes of publick Thanksgiving, as Mr. *John Goodwin*, and severall of his Church, &c. Whether his intent be to justifie and make good the first and second branches of this charge, viz. the *Independents* playing at Cards and Tables, and their looseness on the Sabbath dayes, by the instance of Mr. *John Goodwin* and severall of his Church, I will not determine. Certain I am, that according to the common rules of construction, his words import it, and I beleeve that not one Reader of ten but so understands him. If this be his sense, abhorred of all men be his lying: for Mr. *John Goodwin* neither plays at Cards nor at Tables; neither hath he done either

either since his first coming to the Citie, nor of many yeares before, nor doth he know any of his Church addicted to either of these recreations. But however, I marvell the man should think to *burthen* the *Independents* with these exercises of *Cards and Tables*, when as it is so generally known, of what *light* account, and generall use they are in the best reformed *Presbyterian* Churches. And if there bee any of the *Independent* way so much addicted to them, as *Mr. Edwards* charge seems to import, I beleieve they are chiefly, if not onely, those whom *Mr. Edwards* calls *Malignants*, complaining of them for falling to this way; and who lately drank of the same waters of Episcopacie with the far greatest part of the *Presbyterian* party, and now accompany them in their schisming or rending off from that way. And (alas!) who knowes not how hard a thing it is for men that have a long time drunk old Wine with their old Friends, presently to drink new?

For his charge of *loosnesse on the Sabbath dayes*, the net of *Independency*, like that of the Gospel (as it seems by the many bitter complaints made by *Mistresse Gangans* in that behalfe) gathering *fishes of every kind, good and bad*, and that in such abundance, as the tenor of the said complaints imports, I am not able to speak for the whole circumference. But for *Mr. I. Goodwin* and severall of his Church, who are the onely persons in whom instance is given to make good the truth of the charge, we desire that when his great labours of *pouring out the Viall upon the Sun be over*, he will please to refresh himselfe with telling out the story at large, with the particularities of it, viz. on what Sabbath, or Sabbath it was, whether before *Saint Ieffrey* or after, that either himselfe or his Informers saw that loosnesse in *Mr. Iohn Goodwin* and severall of his Church, and what loosnesse it was, and who of his Church they were, that transgress this transgression with him. For my part, I shall not goe about to justify my selfe, or all of my Church from more loosnesse then well becomes us, on such dayes; but I know no loosnesse comparable to that, when Ministers of the Gospel, (whether such, or so called by themselves) shall take liberty under the name of preaching, to vent vagrant, loose, light, lying tales and reports, on purpose to defame the good wayes and servants of God; or else to make lowd challenges to all the world,

to make good what they deliver, and yet shrink and decline the encounter with a few plain conscientious men, Doublesse neither *Mr. Iohn Goodwin*, nor any of his Church, ever trespassed the trespass of any such loosenesse as this on any Sabbath day; nor of any other equall in demerit to it.

But though hee should cavill himselfe off from the charge of charging, either *Mr. Iohn Goodwin* or any of his Church, either with playing at Cards and Tables, or with loosenesse on Sabbath dayes, yet he must own the charging of them with going to Bowles, and other sports, on dayes of publick Thankesgiving. Therefore, first, because he speaks of dayes in the plurall number, as of many, we desire him, that in the next return of his monethly course upon him, he will thoroughly purge himselfe from all malignancy in this particular of his charge, by naming those dayes of publick Thankesgiving wherein this hainous offence, (but against no commandment or law, either of God or Man) was committed. Wee cannot allow it, no not by his own law for a sufficient come-off, to say that on such a day of publick Thankesgiving, the men impeached trespassed the said impeachment, except he can give instance of the pretended miscarriage in more dayes then one, of that denomination. For himselfe in his *Antapologie*, p. 54. quarrels with his *Toufive* (as ever and anone hee calls the *Apologists*.) onely for saying, that some of their brethren in their printed books do candidly testifie of them, telling them (by way of reproof, and charge of untruth in their Assertion) that it is but one of them, not some that doe so testifie. Therefore by his own rule, an assertion of the plurall number cannot be justified by a single instance or example of what is plurally asserted. And yet who knowes not the very law of Nature allowes a man a greater indulgence of phrase and expression in his own purgation, then it doth in charging or impeaching others?

Secondly, wee desire of our grand-accuser, the next time hee comes amongst us with his monethly visitation, to let the world know, what other sports they are that *Mr. Iohn Goodwin*, and some of his Church use to go unto on dayes of publick thankesgiving, besides Bowles: they are not conscious to themselves of transgressing either in Bowles or in any other sports on such dayes.

Thirdly (and lastly) we desire of him for the further vindication

cation of himselfe in this charge, when it shall next bee with him after the manner aforesaid, that hee will please to speak it out, that the world may hear, on *what day of publick Thanksgiving*, about what time or houre of the day, whether fore-noon, or afternoon; whether in the morning, or in the evening it was that Mr. *John Goodwin*, with severall of his Church went, or on such dayes are wont to goe to Bowles and other sports. For if it were on the evening of such a day, that the deed was done, it is no clean strain to say it was done in the day it selfe, especially except some notice were given in the margin, that he chargeth by the day naturall, not artificially. And besides, if it proves but an evening transgression, the constant practice of the gravest Presbyterians themselves, going to see the Five works usually made in severall places of the Citie, on every fith of *November*, being the most ancient, and honorable day of publick thanksgiving unto the Nation, will be an abundant atonement for it.

But (Reader) that thou maist understand *ab ovo ad mala*, from the top to the toe; the nature and tenor of that grand delinquencie in point of loosenesse, which is here charged upon Mr. *John Goodwin* and severall of his Church, the story truly and briefly is this: Upon the day ordered by Authority for publick Thank-giving unto God for his gracious and good hand upon the new Modell in the victory at *Naseby* the last Summer, having preached somewhat long, and to wearines in *Michells Cornhill* in the fore-noon; and being hereby somewhat indisposed to further labour that day, I kept my house privately in the afternoon, till about five or six of the clock. At which time two of the brethren comming in, and finding me in no better posture, desired me to walk out a little into the fields with them, suggesting that a walk in the fresh aire might doe me some good. So a walk we took, the season being pleasant and faire; and having walked about a quarter of a mile, or very little more, and being now upon returning, one of those that were with me told the other and my selfe, that if we thought good to ease our selves a little before wee returned, there was a garden-house of a friend of his (a man familiarly known also to my self and the other, though of a differing judgement from us in point of discipline) neere at hand, and that if we pleased we might step in thither, and repole our selves

for a while, Comming into the garden, we betook our selves to an Arbour, and there sat about halfe an houre. During which time (and I know not how long before) there was a company playing at Bowles in a little Alley in the Garden, whom (I presume) we shall not wrong in case we judge them Presbyterians, though (I confesse) wee did not examine them upon the point. But before this company had given over their exercise, there came into the Garden to us some more of our acquaintance, some of them of our, others of them of M. Edwards judgement in point of Church-government. When the company that all this while had been bowling, quit their ground, one in our company, (I remember not who, or of what judgement) asked mee if I would not stirre my self a little by casting a Bowle before I went home. The motion being made, and the rest inclining to it, wee went, whether 6 or 8, of us, I do not remember; but that the one part was *Presbyterian*, and the other *Independent*, I perfectly remember, and betook our selves for about halfe an houre to the exercise; the Sun by this time being either down, or very neere it, and so returned home. This is the story of that drop of water which M. Edwards hath got upon the tip of his finger to cool his tongue, being (as it seems) grievously tormented in the flames of passion and indignation, that the world should no more wonder after the *Presbyterians* for holinesse and religion, then to think that the *Independents* had equall part and fellowship with them therein.

But let us animadvert a few things upon the story before wee leave it. First, it is very observable that the man, who (it seems) holds correspondency with the world, and with all parts in the Kingdome, to receive intelligence of all the miscarriages and undue deportments of all such as are independently given, is notwithstanding necessitated for the carrying up his great designe of their defamation, to article against them supposed miscarriages and misdemeanors, in stead of those that are truly and really such. Mr. Edwards I presume knowes, that *where there is no Law, there is, there can be, no sin, no transgression*: For that *sin* (all sin) is a *transgression of some Law*. Now then till Mr. Edwards shall produce some law either of God or Man, against which Mr. John Goodwin and those of his Church hee speaks of, trespassed in howling as aforesaid, (which I know hee will not be able to doe till

^a Rom. 4. 15.

^b 1 John 3. 4.

till the day after doomsday) it must be acknowledged that all their offence and miscarriage therein, amounts to no more, then onely to an unhappy occasion of causing Mr. Edwards to give testimony unto them, whilst his heart was up to dishonor them.

Secondly, it is considerable; that as there were some of Mr. John Goodwins Church: so there were some (and, as I remember, more) of Mr. Edwards his Church also, (I mean of the Church of England) who were involved in that innocent transgression of playing at Bowles; yea, the owner of the Garden and Alley, a godly and honest man; and competently warm in the Presbyterian way, was partaker with them in the supposed oversight. But (as was said before) his Maxime is, *Pereant amici dummodo & inimici non pereant*. Let us bespatter our enemies, what ever becomes of our friends.

The Proverb saith, It is an evill bird that defileth his own nest.

Thirdly, for my selfe, I neither so much as handled a Bowle for many months, (I think I might truly say, for some years) before; nor have I done it since: nor would I then have drunk this cup of cold water, could I have thought the *weaknesse* of any brother so great, as to be offended at it. But now perceiving the Presbyterian weaknesse to be so excessively and importunately great as it is, I doe hereby, in the word of a Minister of the Gospel, secure Mr. Edwards, and all his tender retinue, that I will drink no more any such waters, I mean cast a Bowle on a day or night of publick thanksgiving; whilst the world stands, lest I should offend them. But

Fourthly, if I had a mind to demand a tooth for a tooth, I could call some Presbyterian starres by their names, and those of the first magnitude, who upon a day of publick thanksgiving, fell every whit as far from heaven, as Mr. J. Goodwin and those of his Church did. Yea, if you sit the Doctorate it selfe of the Assembly, There weve you will find a man dropping through your sieve, who with three more (of his own or sons Presbyter) rather, four Ministers in all) consecrated the greater part (if not the whole) of an afternoon upon a publick thanksgiving day, to a service that had no more Religion in it, then the Fishermans dally occupation and employment: nor did their exercise (it seems) receive any great testimony from heaven, they ate but very little of the labour of their hands; two Roaches (as saith the History) being all that Providence and they could agree upon for the reward of their

afternoone-service. But *Presbyterians* (I perceive) have a *priviledge* asserted to steale horses, without sin: but poore *Independents* must not have so much as a Toleration to look on. And if Mr. *Edwards* will not take faire warning when it is given him, and give over telling tales of *Independents*, I know who is resolv'd to sift the fore-mentioned heap yet neerer to the bran: and to make the world judge, whether *Presbyterian* mistakes in the night, be not far worse then *Independent* bowlings on dayes (or evenings rather) of publick *Thanksgivings*. Yea I know who hath a story of a *Presbyterian* Angel, which doth but waite for the opening of Mr. *Edwards* mouth in reproaches and slanders against his *Independent* Brethren the second time, to clap into it, and stopt it for ever. Yea I my self have a Manuscript by me, which came to my hands above a yeare since, concerning Mr. *Edwards* himself; which discourseth his juggling and indirect walking between the two Townes of *Godalmin* in *Surrey*, and *Dunmow* in *Essex*. The writing will be attested by good hands: and if there be no remedy, will be content to submit it selfe to the Presse. In the meane time, how wofull and sad is the method, wherein the case depending between *Presbytery* and *Independency*, must now (it seemes) thorough Mr. *Edwards* his horrid and portentous proceedings, be argued and debated thorough! the arguments on both sides being onely or chiefly, firebrands of Reproaches and Defamations, throwne in faces of the one side by the other. So that that way of the two, which is able to render the sons of her competitorre most odious and hatefull unto the world, must sit as *Queene*, and wear the Crowne. Mr. *Edwards* by the method, wherein he hath begun to plead the cause of *Presbytery*, and threatens to proceed, hath devored the Names and reputations of all of his owne partie, at least of such of them as are any wayes obnoxious, to the universall abhorring both of the present, and future ages. Therefore it concernes all *Presbyterians* in generall, and the Doctorage of this way more particularly, that are any wayes conscions, to heale the Gangrene of his pen, & to restraine the further spreading of it: otherwise their Names and Reputations are but so many dead corpses.

5. Whilst Mr. *Edwards* so conscientiously refraineth from casting a bottle upon the evening of a *Thanksgiving* day, and takes libertie to recreate himself with revilings and bitter speakings against the wayes and servants of God in the heart and strength of such dayes,

dayes, (as his manner is too too frequently to doe) doth he not straine out gnats, and swallow camels? and run parallel in practise with those Priests & people, who refused to goe into the common ball; lest they should be defiled?; but fear'd no defilement from prosecuting ^a Joh. 18. 18. that Just One, even unto death? Yea doth he not by such distinctions as these, imitate the temper and spirit of the Goddesse Diana among the Heathen, who (as Iphigenia in Euripides saith of her) was wont to drive from her altar, an unclean, whoever did but touch a woman in childbed, or a person slaine; and yet delighted to have men slaine in sacrifice unto her?

6. (And lastly) May it not be some Question, whether the particularitie of that day of publique Thanksgiving, wherein Mr. Edwards finds Mr. John Goodwin and some of his Church so tardie, might not occasion him to sift the Independents more narrowly on that day, then on many others? It was said of King Philip, that though he loved the treason, yet he hated the Traytor. So wee have many spirits amongst us who love victories, and yet doe little lesse then hate the victors, I meane those by whom it pleaseth God to give many of these unto them. Mr. Edwards administers a strong ground of suspicion, that he himself is a man of this dark complexion, in the last page (save one) of his Dedictory Epistle, where, having first strip'd himself nak'd of all principles of reason and ingenuitie, he thus shamelessly bespeakes the two Honourable Houses of Parliament. *And who knows but that all these victories are sent to take away all excuse, to answer this objection, and to encourage you to this work?* The work he speaks of, and whereunto he supposes that no man can be ignorant, but that the Parliament are encouraged from God by those many victories which he hath given them, is (as appeares by the tenor and straine of the whole Epistle) the crushing and utter undoing of all those, whose consciences cannot submit to the Lawes of Presbytery in all things appertaining to God. So then, it being generally knowne, that many considerable persons, whom God hath honored, by making them eminently instrumentall in the victories he speaks of, cannot presbyterialize in the things of God; that which he saith to the Parliament in the words mentioned, being interpreted, is this; *Who knows but that the many victories, which God hath given you, were intended by him as a means of encouragement unto you, to quash and crush the greatest part of those men, who were signally instrumental*

strumental and serviceable both to God and them in the obtaining of them, together with all those that adhere in judgement to them in the land. Now the spirit of the man being so extremely incommportable with the honour, comfort, or peace of many of those who were prime Actors in the service at *Naseby*, lest the valour and faithfulness of these men being commended by God unto the Nation with such remarkable successe, should plead with too high an hand the goodnesse of the way wherein they serve and worship God, in the minds and thoughts of the generalitie of men, he (probably) conceiv'd that the best way to prevent this misery from coming upon him, was to inquire out how men professing the same way with them, behav'd themselves on that day, whereon *publique Thanks* were to be given unto God for that victory: that so in case any unseemly or unworthy thing could be found out and charged upon any of them, as on this day, the divulging of it, might help to break the strength and interest of that other plea in the minds of men.

Señ. 24.

Page 70. He observes, that *two of my children were taken away by the plague of pestilence, upon the making my house a meeting for the Sectaries*. That two of my children were taken away, by that hand of God he speaks of, others so reporting it besides Mr. Edwards, (for touching the manner or means of their taking away, I know nothing but by report, my selfe having been far absent severall weeks, when God took them away) I shall not denie. And if he had staid his pen and clos'd the period here, he had wrought little lesse then a miracle; for he had uttered one whole sentence of Truth. But now he may take up the Poets lamentation;

Sed mea me in culpam nimis fata trahant:

the spirit that attends him, (it seems) envied him the crown of that glory. For in saying, that *this was done upon making my house a meeting for the Sectaries*, he makes the sentence like unto its fellows, I meane void of Truth. For first, *my house* is a solid substance; whereas Mr. Edwards meeting is a fluid accident. I never heard of an *house*, that was made a meeting till now. And if mine be transformed into such a thing, doubtlesse Mr. Edwards hath done it by some magique incantation; I have done no such thing to it my self. But it is the mans unhappinesse to be ever and anon tardie, in non-sense, as well as in non-truth.

2. If his meaning be, that I have made a *meeting place* of it, whether for *Sectaries*, or whosoever, he doth not herein neither stick the Truth. For if by *my house*, he means, my dwelling house, consisting of that building and roomes, wherein I keepe and converse daily with my familie, (which is the ordinary acception of the word) this is no wayes altered by me since my coming to it. Or

3. If his meaning be, that I have ordered and disposed some part of the buildings which I have hired, with an intent to have *Sectaries* meet there; neither yet doth the man or his meaning agree with the Truth. I confesse one roome in these buildings, is ordered with an intent that such persons who thinke it worth their time to attend my ministry, whether *Presbyterians* or others, may be some wayes accommodated to partake thereof. But that I ever made it, or intended to make it, a *meeting-place* for *Sectaries*; well may it be one of Mr *Edwards* assertions, but Truth it is none. Nor doe I know any sort of persons that ever met in it yet, that any whit more deserve the denomination of *Sectaries*, then the *Presbyterians* themselves. But

4. (And lastly) If the mans meaning be, (which is simply the best construction can be made of his words) that I have permitted and given way, that some part of the buildings which I have taken, should be us'd by such persons, as in his mis-carrying dialect are called *Sectaries*, to meet in; neither will this relieve him against the habituated foulness of his pen, or make the sentence cleane. For it was not upon that permission or grant of mine, that my two children were taken away, nor yet upon the furnishing of the room for conveniency of meeting, (for the *Sectaries* he speaks of, both *Presbyterians* & others, had met therein severall times before the least haire of the heads of either of the children fell to the ground) but it was upon my deserting and disuse of it for a longer time, then God (it seems) was well pleased with; at least if I should look upon the taking them away, as a stroke of anger or displeasure from God. But as touching the Providence it selfe about my children, whether I should look upon it as having more of mercie, or more of judgement in it, I am not satisfied to this day. Though the children (I confesse) were deare unto me, & their lives very desireable, upon hopes that God (howsoever) would have provided for them, if he had thought it meet they should live; yet considering that the best part

of

of that livelihood and means of subsistence which I had, was by a strong hand taken from me, I could not so much look upon the taking of them away by God, as a *taking them away* from me, as from that misery, whereunto the undeserved hatred and injustice of my *Presbyterian* neighbours, in wresting and detaining my means from me, had exposed them. Men took away my means; and God made up the breach (in part) by diminishing my charge. Neither were they taken away alone: there was a greater number of children *taken away* out of a *Presbyterian* familie neere to them, by the same hand of God; where yet there was *no meeting-place made for Sectaries*. And besides, I could soone be out of Mr. *Edwards* debt for this story concerning two of my children being taken away; by telling him of three Grave men (and two of them Great) who were principall Actors in my troubles and ejection, taken away by death since the good service they did to the *Presbyterian* partie in that transaction. God hath cut off both head and taile of those my adversaries: But I leave Mr. *Edw.* to make observatiōs upon it for my part, I make none.

Self. 25.

I have now perfected reckonings and accounts between Mr. *Edwards* and my selfe, and have set straight the foule errors and falsifications of his bookes in these. I have yet another small parcell of accounts to cleare with him in the behalfe of others: and by that time I shall have issued these, though I shall be very brieve in this transaction, yet I feare I shall make him incapable of any *Quietus est* for ever. For doubtlesse the man hath sold himselfe to write all, and all manner of untruths that he can but scrapple together, from what mouths or tongues or pens he cares not, so they be but *Presbyterian* in their constitution, and carry any antipathie in them either to the honour or peace of *Independencie*. I presume that *M^{rs} Gamgrana* hath not as yet paid me the tith or tenth part of her forgeries: it is like in time shee will be more honest in this, and I shall receive knowledge of the whole substance of her iniquitie.

Self. 26.

I shall begin this latter account, where Mr. *Edwards* wel-nigh makes an end; with a story related by him in the very last leate, (save one) of his booke, *viz.* p. 181. concerning *one Cofens of Rochester in Kent*. By the way, if the common Proverb, which saith, *That the best is at the bottome*, takes place in his Booke; forgery of forgeries, and all is forgery, all over it. For in this Relation, (by which you may judge both of those many that goe before it, and those few that

that follow after it) there are wel-nigh, *quot verba, tot mendacia*: and yet even this alſo hath this banner of confidence diſplayed before the face of it; *I was enformed for certaine*: upon which preface we ſhall animadvert preſently.

First, His Relation here reports, that *one Coſens of Rochefter in Kent*, ſaid, *that Jeſus Chriſt was a Baſtard. Hoc primum*: let this be the firſt lie in this Catalogue: the man never ſaid it.

2. This report avoucheth, that the ſaid Coſens ſaid, that *if Jeſus Chriſt were upon the Earth againe, he would be aſhamed of many things he then did*. This is another of the ſame, and the ſecond in order. For neither did the man ſpeake any ſuch words as theſe; the witneſſe, upon whoſe ſingle testimony, (originally) both theſe and the former words were charged upon him, upon reexamination, and that upon oath, before the Committee of the Countie, wa'd both the one and the other; as appeares by the ſaid Examination under the hand of the Clerk of the ſaid Committee, which I ſaw & read; and is forth-coming for any man to peruſe for his ſatisfaction..

3. This Information of Mr. Edwards affirms, that the ſaid Coſens, for *the ſaid Blaſphemies, was put into priſon in Rochefter*. Keep tale: this is a third ſtumble. The occaſion of the mans imprifonment, was a matter of a quite differing nature; as by inquiry may be found out by any man; though for ſome reaſons the partie thinketh not ſo fit to have it printed.

4. The ſaid certain Information informeth; that the ſaid Coſens being committed, at the *Sessions* there came an Order from ſome in place to the Recorder to releaſe him. Skore up: this is the fourth word of folly in this Narration. For there came no Order from any in place, nor unto any in place, Recorder or other, for the releaſe of the man; but upon the ſight of the fore-mentioned Examination taken upon oath before the Committee, by the Juſtices, the man was diſcharged. This untruth may well ſtand for two (or at leaſt be printed in a Capitall letter) becauſe men of honour and place are aſperſed by it, as if they interpoſed with their intereſt or power to obſtruct the courſe of Law and Juſtice.

5. The Information now under impeachment, further averreth, that upon the receipt of the ſaid Order, the Recorder a Serjeant at Law, and a grave mⁿ, uſed theſe words; *Coſens, know you muſt ſhortly come before another Court to answer for theſe words, where you ſhall have no Order to releaſe you*. Tallie on: this is a fiſt (if not a fiſt and ſixt) phib in the

Relation. For here is a big lye with a lesser in the belly of it. For, first, the Recorder he speaks of, never, upon no occasion, spake any such words as these to the man : nor secondly, did he ever receive any such Order, as is here spoken of ; and so could not speake, either these words, or any other, upon the receipt of it.

6. This loud-lying Information, further attests, that *this man* (Cofens) being at libertie, entertaines in his house the *SecTaries* that come from London, or other places into those parts, as Den, Lamb, Woodman, &c. Keep tale; this is a fixt flaw (at least) in the certain Information. For the man professeth that he knows no such man, as Woodman; nor that (to his knowledge) he ever saw the face of the man.

7. (And lastly) The said Presbyterian Information, for uniformitie sake, that it may end as it began, affirmes (in the close of it) that *this Cofens* is so bold, that he dares threaten to question and trouble godly Orthodox Presbyterian Ministers, and goes to some of their Churches to see if he can get any matter against them : for example, he hath gone to one Mr. Clares, a godly Minister, and threatened upon bearing him to complaine of him, and put in Articles against him. Remember the account : for this is the seventh and eighth time (at least) that the Information prevaricateth with the Truth. For first, the man is so far from daring to threaten to question or trouble any godly Minister whatsoever, that he professeth it to be his judgement, that neither godly, nor ungodly, whether Ministers or others, ought to be questioned or troubled for their judgements in matters appertaining unto God. Therefore secondly, though he confesseth that he went to Mr. Clares upon the preaching of a Sermon, and told him that he had not delivered the Truth ; yet that he any wayes threatened Mr. Clares, he absolutely denieth. I find nothing more to be excepted against in this Information of the 9th of February, as matter of untruth : the reason (I conceive) is, because there is no more of it. This Counter-Information, I had from the mouth of the said Cofens himselfe, and have the particulars under his hand.

Now though there be never a sentence (scarce a clause or piece of a sentence) true in all this Relation, yet it hath Mr. Edwards seale upon it, and this foundation ; *I WAS INFORMED FOR CERTAIN* : But first, by this specialtie of honour, *I was informed for certain*, bestowed upon this Relation, doth he nor plainly grant and imply, that he was informed of many other things in his *Gaugrene*, for *uncertain* ? If he had been informed of the greatest part
of

of them for certain untruths, his Information had been orthodox, and no guile found in the lips of it.

But secondly, If Mr. Edwards signall and choice reports, of which he was informed for certain, be of so dark and dismal a complexion, that there is scarce so much as one beam, or the least glimmering of the light of Truth in the whole body of some of them, what shall we think of those that have no such image or superscription of confidence upon them? If his Chariots and Horsemen faile, surely his Infantry will yield the field.

3. (And lastly) I would gladly understand, by what character of difference the man discerns between his Informations for certain, and those that are but of vulgar-repute with him, and for which he alloweth three graines of non-believe: I suppose such as come from his godly Orthodox Presbyterian Ministers, he holds for certain: those which come from hands whose heads have not been anointed with the hands of Consecration, more ambiguous and doubtfull; and yet *certain* enough to be reported and spread, if their faces be but set against *Independency*. But who is Mr. Edwards godly Orthodox Presbyterian Minister? Is he not such an one, who works stoutly at the forge, and feeds both himself & the world with all manner of scandals and falsehoods against the *Independents*, without feare? We have reason to judge so by the rule of proportion. For p. 57. he pronounceth a man, a Person Religious, and well-affected to the Parliament, only upon occasion of a Letter written by him, full fraught with false and foule stories and insinuations against his Sectaries; who is look'd upon by men as godly, and as judicious as Mr. Edwards, yea and who have better opportunitie to know the spirit and wayes of the man, in reference to both those particulars, then he; by such (I say) this man is look'd upon, as a man no wayes deserving either of those commendations, except it be by the figure *an' ass's pare*; as will appeare (in part) by a Letter, whereof we shall give a copie before we end.

You have seene the man like himselfe in a *Kentish* storie; let us crosse the water, and see whether wee can finde him in any better shape on this side. Pag. 78. & 79. He tells you a long formall story of one *Nichols*, living about *Moore-fields*, that comes into *Sleepney* Parish to draw many people: That to Mr. Greenhills face did justifie and maintain many wicked opinions, &c. Upon occasion whereof there was a meeting concluded, and Mr. Greenhill and Mr. Burroughs, with many others, were at it. Hee tells you further when this meeting

was, viz. a little before Mr. Burroughs fell upon the preaching of the power of the Magistrate in matters of Religion. And further adorns the relation with many good words that Mr. Greenhill should speak at this meeting; with others that Mr. Burroughs should speak, as particularly, that in regard of these things, matters being so, there was a necessity both of the government of the Church, and of the power of the Magistrate, &c. As likewise with others that should be spoken by divers others there present. This story is long, and the particular forgeries in it numerous beyond measure. In which respect I shall desire the Reader at his leisure to make the computation, which he may do with exactness enough, if he shall please to compare Mr. Edwards Relation with these ensuing lines which I received from Mr. Burroughs himself in writing, anent the business:

“ That story Mr. Edwards hath, page 79. of one Nichols, and of
 “ a meeting concluded of, occasioned by some vile opinions vented
 “ by that Nichols, where Mr. Greenhill and my selfe (he sayes) was,
 “ together with divers passages that hee relates came from mee at
 “ that meeting, is all false. I know no such man as this Nichols, I
 “ never heard there was such a man in the world, till I read it in
 “ Mr. Edwards his book. I to this day know of no meeting a-
 “ bout him, or any of his opinions, either intended, desired, or
 “ resolved upon, much lesse that there was any such meeting. The
 “ next Lords day after Mr. Edwards his book came forth, M. Green-
 “ hill asked me whether I knew of any such meeting with that Ni-
 “ chols: for his part he wondred to see such a thing in Mr. Edwards
 “ his book, for he knew of no such meeting. Thus far M. Burroughs.

Self. 27.

And because we have had occasion here to mention Mr. Burroughs; and Mr. Edwards takes occasion p. 33. not onely to deale by him as he doth by his other *Sectaries*, whose opinions he arraignes (*ad placitum*) for errors; but seldome either names their persons, or encounters their opinions by argument; whereas hee hath expresseed himselfe in both against him; I desire to insert a few lines for the vindication of him that is unjustly charged, by detecting the weaknesse and groundlesnesse of the charge. The opinion wherewith Mr. Burroughs stands there charged amongst the *Sectaries*, as with an error, is this: *Whatsoever errors or mis-carriages in Religion, the Church should bear withall in men, continuing them still in communion with them, as brethren, these the Magistrates should*

should beare with in men, continuing them in the Kingdoms or Commonwealth, in the enjoyment of the liberty of Subjects. But first it is to be considered, that Mr. Burroughes, p. 34. of his book, had said down this position, That notwithstanding any plea of conscience, yet if the error be destructive to the State, a man may be dealt withall by the State for it. And secondly, this, (p. 35.) That no pretence of conscience can excuse a man in any matter of apparent injustice. These two conclusions pre-asserted, he comes, (p. 67.) to give this Rule for forbearance in matters of Religion: That whatsoever miscarriages in matters of Religion the Church should beare with, these the Magistrate should beare with: because though it should be never so much granted, that the Magistrate is *Custus utriusque tabula*, yet his charge in matters of Religion reacheth not further then the charge of the Church doth. Now Mr. Edwards to confute this, instanceth in a man whose conscience is not satisfied in the point of subjects taking up Armes against Armies raised by a Prince, and therefore refuses bearing Armes, and all maintenance to such a warre, &c. Such a man as this (saith he) the State may sequester, and the Parliament I think hath sequestered many upon such occasions, taking their estates, &c. Surely this confutation is so farre from being fit to satisfie any Scholar, that it hath hardly strength or colour enough to take woman or weak people with. For doth the State deale with such a person as he gives instance in, as for an error, or matter in Religion? or for injustice to the State; yea, apparent injustice, and that which is destructive to the State? For forbearing that, which if others should forbear also, the State must needs be destroyed? Now evident it is, that Mr. Burroughes Doctrine or Rule touching forbearance, concerns matters of Religion, when the subject matter is Religion, not matters of State, wherein men may pretend conscience; yea, it may bee, are conscientious indeed so farre, and in such a sense, as men of an erroneous conscience may be such.

But this confutation of Mr. Burroughes is (it seems) but a forlorn hope; the fore-runner of a great Army of confutations advancing. *Troilus* (I see) will needs be trying his valour with *Achilles*, whatsoever it costs him:

Insuper puer, atque imper congressus Ach. li.

How his Pen hath abused Mr. Ellis of Colchester, and other faithful servants of God in those parts, with base calumnies and slanders

AH saith, that this & others of Mr. Burroughes principles and rules about Toleration, will be found both unsound and weak, fit to take women and weak persons with, but not to satisfie any Scholar. The truth is, that many principles, the more sound & strong they are, are like to prove the lesse satisfactory to such Scholars as he Engag'd men are usually more offended at a truth, then at an error with opposeth them in their way.

Secl. 28.

landers, the world (I conceive) will shortly understand by an Expreſſe from thence: For Mr. *Ellis* himſelfe writes thus to a friend in *London*. "The aſperſions caſt on me, and ſome others
"here, by Mr. *Edwards*, are as falſe as foule; which becauſe they
"are a great part of his book and ſtrength, thoſe who are here
concerned in it, will, if God pleaſe, ſhortly make reply."

Scd. 29. Page 57. He affirms that the preceding letter beginning thus: (p. 54.) *Worthy Sir, the conſideration of theſe many, &c. was written to him by a perſon religious, and cordially affected to the Parliament.* I know not the man my ſelfe, and therefore ſhall not attempt to infringe this testimony of him out of any perſonall experience which I have of him, or of his wayes: but ſhall onely referre the Reader for his ſatisfaction, both concerning the man, and the testimony given to him, to this enſuing letter, written by one well enough known to himſelfe, to a ſpeciall friend of his about the *Citie*.

DEarly beloved and much honored in Chriſt, grace, mercy and peace be multiplied to you, and to as many as are enabled by the power of God to look towards *Sion*. As I was haſtily peruſing a book writ in Mr. *Edwards* name, among ſeverall letters therein contained, I found one written by a perſon with whom I have more then ordinary acquaintance. In which letter the glory of God, the pure inſtitutions of the Lord *Jeſus*, with the *Saints* praſtiſes, are maliciously abuſed, as alſo your ſelfe not a little concern'd. In conſideration of the which, I was not a little preſt in my own ſpirit, neither indeed could I refrain, but needs muſt declare unto you: the perſon that wrote it (as he himſelfe acknowledgeth,) not knowing but it might ſeem ſtrange unto you, and remain as a burden upon your ſpirit; that the author of ſo many falſhoods, and as they appeare to me, palpable untruths, ſhould be (by ſuch a one as Mr. *Edwards*) termed a man religious, and cordially affected to the *Parliament*. But not to withhold you any longer, his name is *Jofiah Ricraft*, the ſame man in whoſe name the Reply to your Answer was printed, the which whether he did indite, or no, I will not affirm, only I may thinke, but it matters not much whether he or another did indite it, only this I am confident of, hee is a man ſo far from being religious, and cordially affected to the *Parliament*, as Mr. *Edwards* would make the world beleeve, that I ſhall, and am able by evident testimonies, yea and by that knowledge I in particular have of him, perſpicuouſly make it appeare (and had done before this, had I not been extraordinarily prevented) that he is an enemy to the *Parliament*, *State*, and *Kingdom*, by

concealing, countenancing, & bearing correspondency with such a wicked one
nothing more then the overthrow of religion & the subjects liberty. At pre-
sent I shal speak no more concerning him; then what I my self distinctly know
of him: After he had taken the solemn league & covenant, he did in vio-
lation thereof conceal a Colonnell the which came out of the Kings Army,
and from him did receive the Kings Picture. This Colonnell not daring to
goe abroad in the day time. All this he did declare in my hearing; nay,
during the time this Colonnell was in town, he did carry, as now hee doth, a
great correspondency with one Mr. Roberts, Minister, being one in fel-
lowship with him, whose life this Colonnell would have taken from him, if I
be not misinformed, the which as I am credibly informed, had Mr. Ro-
berts known of the Colonnells being in town, he would have endeavored the
hanging of him, & that not without cause, for former discourtesies received
from him, too tedious to relate. I shal deferre the naming of him until I am
called to testify what I here declare, the which I hope will be suddenly. And
though he was wisht & desired to discover him, pressing the Covenant upon
him, yet would he not: I shall at the present, as not desiring to be tedious,
press you with one passage more; it is concerning one who being to goe to
Oxford with an intent to take up Armes for the King, hee well knowing he
was a malignant, and would not take the covenant, yet him did he furnish
with money to carry him to Oxford, and hath since taken up Armes. This
I shall through the help of God make appeare to be really true, and will de-
clare his name and where he lived, the which I now forbear in regard of
some friends whom I am not willing in the least to grieve; were not the
glory of God and the Kingdoms good interested in it, I should not at present
have mentioned any thing of this nature, but not knowing any way more
tending to the vindication of both, I take this method.

Truly, should I declare unto you how contrary his carriage and conversa-
tion is to the Gospels rule, I am confident it would sadden the spirits of con-
scientious men, and cause admiration in those who professe themselves to be
followers of our Lord Jesus. I do assure you, the Lord hath so carried on my
soul with divine contemplation, and sweet communion & fellowship with
the Father and the Son, that all the unreasonable dealings I have received
from him, have not made any impression upon my spirit: only this the rig-
teous God knoweth hath been no small saddening to my spirit, to see his a-
versesse of spirit to those who are of his own judgement. But these mis-
carriages I shall let passe untill a more convenient season, desiring with
all my soule the Lord may through the glorious and rich discoveries of him-
selfe powerfully upon his spirit, cause him to be ashamed of his folly; and to
own

own his weaknesse, that the Lord may yet be honored by him, and his soule comforted in the day of our Lord Jesus. And now that God who hath made such rich discoveries, and glorious manifestations of his tender love to you in the Son of his love, strengthen you throughout, that you may be able to stand, and withstand all the opposition you shall meet withall from any generation of men, and that you may increase with the increasings of God. And this is the request of him who is Your brother in the Rock Christ,
G. C.

Set. 30.

As to the contents of the letter written to Mr. Edw. by that religious person, and so cordially affected to the Parliament (as you have heard) how notoriously false are a great part of them! As first, that Mr. Kiffen, and some others, upon their disputes with Dr. Featley, M. Seaman, M. Calamy, M. Porter, and others, gave out to their members that they had the better, and that M. Calamy durst not dispute with them. Both which are disavowed by the persons charged, and with certainty of knowledge that the reporter can never prove either the one or the other of them.

2. The said letter affirmeth, that M. Kiffen was left out from that disputation which was held and to be held with M. Calamy, &c. whereas it is so far from the truth, that he was left out from that disputation, that earnestly soliciting an exemption from that ingagement, his motion herein was absolutely refused by the rest that were to dispute.

3. He affirmeth, that the said M. Kiffen was put to do the drudgery, to fetch up members scattered so and fro in the country, &c. This also is as false as falsehood it selfe can make a report to be: The said M. Kiffen never stir'd a foot out of the Citie, further then his own house all the while.

4. This religious person in the same letter saith, that not onely M. Kiffen, but others also of them did the like good service (as Hobson the Taylor) in their places. This again is so far from truth, or likelihood of truth, that this Hobson he speaks of, with Mr. Kiffen, were (amongst others) made choyce of by their friends to attend the disputation, and to manage their interest in the controversie against their opposers, and therefore could not doe that, besides which there was nothing possible to be done by them, or any others, that can now save the pen of Religious I. R. from the pollution and reproach of a false pen.

5. The said letter advanceth yet further in her way of folly, and affirmeth,

affirmeth, that one of these members, whose name is Palmage, being recovered, came into their Conventicle house, and shire before many people said, Then Physicians left her as they found her. This is a very emphaticall untruth; the woman never making use of any Physician all the time of her sickness.

6. This letter (which seems to be *Gangrene's* chief favourite among all her followers) being loath that any other should carry away the whetstone from her, pleads for this prize with such an argument, which makes all the quaint inventions, and bold fictions, and daring relations in the book besides, to give place and yield the crown. This is a story of a woman that was to be rebaptized; a story which makes the tale of *Gargantua* and *Don Quixot* with his windmills, to look like Gospels in comparison of it. It is pitie the relator should either eat or drink, till either he hath proved the truth, or else confessed the untruth of it.

This letter boasts what mischief it could doe yet further, as when it saith, *Many such Heathenish & Atheisticall passages WITH BASENES, I could refuse of this man & some of his members, &c.* It is very likely that what ever you can do in this kind, you must doe it *WITH BASENES*, or else let it alone. But indeed you have given the world a very full account of your great ability to relate what *heathenish and Atheisticall passages* you please of any man. Hee that can report and avouch the last mentioned story for a truth, may be confident that his forehead will not fail him in any adventure of impudence whatsoever.

For a conclusion, I shal only point you to some few more spots which appeare here and there in the body of the *Gangrene*, which plainly shew the very vitals & inward parts of it to be pestilentially infected; & I make no question but ere long you will see the whole body of it full of such spots all over, which will plainly bewray the constitution of it to be the physon of Dragons, and gall of Asps. Pag. 93. he affirms, *That severall Sectaries are nearly to Bristol* (he means since the retaking of it by the Parliament,) *and into Wales also; instancing in two, with an &c. viz. one Mr. Bosc,* and *Mr. Symonds* in *This M. Symonds* professeth, that since the recovery of *Bristol*, he came not neer either *Bristol* or *Wales* by forty miles. But if *M. Bos*, comes within forty miles of the Truth, he makes a commendable voyage. I beleave hee came not neer it by twice forty, when speaking of *great livings*, hee calleth them,

Sec. 31.

them, a thing which their Presbyterian souls abhorre. The tenor of the passage is this: He chargeth M. Peters, frequently to have preached in Cuz and country, that were is not for livings of two or three hundred pounds a year, there would be no difference between the Presbyterians and the Independents. And glossing this text, addeth, wickedly and maliciously insinuating unto the people, as if Presbyterian Ministers opposed the way of Independency because of great livings; **A THING OUR SOULS ABHOR.** If his meaning be, that the practice here gently insinuated against them, viz. that the opposing the way of Independency because of great livings, is a thing which their soul abhorre, nor the great livings themselves, I say no more but this; I wish the rule were as true as the exception: i. that the opposing the way of Independency for great livings, were as truly the abhorring of Presbyterian souls, as the great livings themselves are NOT.

Sect. 32.

Page 70. he affirms, That one of Lilborns eyes was PUT OUT by a Pike in the street, immediately upon his letter coming forth against Mr. Pryne and the Assembly. By the way it seems he hath forfeited his honour of being Lieutenant-Colonel, by the high crime of writing a letter against M. Pryne and the Assembly; yea and all his interest in the honor and gentry of his House and Family. But had not M. Edw. a great beam in his own eye, he might easily have seen, that neither of Lilborns eyes are put out. He is able to see and read twenty untruths and ten in M. Edw. book, with the worst of them. That which he reports of him, p. 96. that he is reported to be one, who is a player at cards, either is a false report it self, or at least a Report of a Report which is false, and so little better. The man protested that he never plaid a game at cards since his coming to London. The rest of the aspersives in the same retinue, as that he is reported to be a man of a loose life, prophaneing the Lords day in sports, one who will sit long with company at wine and tipling, &c. are grapes growing upon the same thorn. In the page last named, he talks of one Thomas Moore of Lincolnshire, a great Seditary and manifestarian: I beleeve M. Edw. himself is the greatest manifestarian under heaven. There is no man hath manifested that weaknes of judgement, that strength of malice against the Saints, which he hath done. And for Thomas Moore of Lincolnshire, a Seditary of that magnitude which he imports, I no more beleeve there is any such man, then I doe that there is any such woman at Braisted in Kent, as he speaks of, p. 88. 89. that is a Preacher, and that with others break bread in her order.

Mr.

Mr. Saltmarsh in his late booke affirms, that the contrary is knowne to himselfe and all the Towne.

Page 128. He talks of *Bishop Hall*, or one of his *Chaplains*, as holding far smaller errors then I (he means chiefly, in the point of justification, as appears by the context.) But that I hold any errors in justification, greater then himself, yea or any so great by many degrees, who yet I make no question presumes himself as Orthodox in the point as either the *Bishop* he speaks of, or any of his *Chaplains*, will be a thousand times said, before once prov'd, either by himself, or all his party of godly Orthodox Presbyterianall Ministers. Page 8, of his Dedicatory Epistle, his forehead serves him to abuse the honorable Houses of Parliament with this loud untruth, that there are eleven meetings, at least, of Sectaries, in one Parish in this Citie. What shall be given unto thee, or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, and coales of Juniper. Setting aside the Presbyterian meetings, confident I am, that he cannot find the one halfe of that number he speaks of, of meetings of all other Sectaries, in any Parish whatsoever in the Citie.

Señ. 23.

Psalm 120. 3, 4

But this saying of his needs not be melancholy for want of company; it hath Brethren enough in the iniquitie of it. And because the pages of his booke are not large enough to contain the shameless untruths he hath a minde to utter, he quarters them here and there in the margent of it. You shall find two together in the margent of the second and third pages of his Preface. Here first he saith, that *Overton an Independent Book-seller* boasted that an Answer (to his *Antipologie*) was in the Presse. Whereas he onely said (and that without boasting) that there was an Answer to it entred in their Hall-Booke, and ready for the Presse. 2. He addes iniquitie to iniquitie, and saith, that *Eaton an Independent, Milliner*, said the same words, who yet spake not so much; for he neither said that it was in the Presse, nor yet that it was entred into the Hall booke. And who should report, that some of *John Goodwins Church* reported, that some of his Church-members preached for him, because he was answering the *Antipologie*, I believe he no more knoweth, then declared. And why he calls *Eaton an Independent Milliner*, I believe, if he were called to an account, he could give none; but like unto himselfe, either some vagrant and loose report that he was so; or some poore reason, 89 degrees of Loquique latitude from a sufficient prooffe or demonstration. But the saying is, *Tractans fabrilis fabrilis*.

Sect. 34.

1. 1. 2.

in *Page 33*: speaking of Mr. Burroughs' opinion formerly mentioned, which he makes the 150 error in his Catalogue, he brands it with this title-note in his margin: *This is an error destructive to the power of Civil Magistracies, and safety of Common-wealths, in divers parts.* The truth is, that the opinion, 1. is no error, but a Truth: and 2. so farre from being an error destructive, either to the power of Civil Magistracies, or safety of Common-wealths, in any case or cases whatsoever, that it is a Truth of a löverage importance, both for the support and strengthening of the Magistracy power; as also for the safety of Common-wealths. The smock of the exception made against it was before scattered. And if he were examined how he came by that story, p. 104. concerning Mr. Kiffin (formerly spoken of) viz. that he should tell the Church that he would relate the whole matter (concerning the woman's recovery that had been anointed) I feare he could hardly prove, that he came honestly by it. The man assures me, that there was no such undertaking, nor relation made by him at all.

A. 1. 1. 1. 2. 2.

Sect. 35.

Deut. 32. 32.

33.

My Reader, I have (for the present) given thee only a taste of Mr. Edwards grapes: yet sufficient (I presume) to convince thee, that his wine, is of the vine of Sodom, and of the fields of Gomorrah; his grapes, grapes of gall; his clusters bitter; his wine, the poison of dragons, and the cruell venom of Aspes. I profess truly, that I have not read one quarter of the book; as yet, nor know whether I shall ever care to read it thorough or no. The far greatest part of the particulars detected, were observed by others, and presented unto me A few daies (I make no question) will give thee more light, wherewith to comprehend his darkness. By that time the boughs of his tree are a little more withered, they will be broken off: the women will come, and see them alive. The day will come, and is even at the dore, when there will be scarce any stone left upon another of all this false building, which will not be pulled down by the hand of Truth. And when the servants of God shall have had the opportunitie to wash off that dirt and filth which Mr. Edwards hath now cast upon them, *Objections* will be found a trumpet, yea and of the race & lineage of that Great Jewish whore, which doth represent the Babel with her formation.

Revel. 19. 2.

Tit. 1. 13.

The Creation are also at her, will be at her, will be at her. This testimony is true, and therefore shall stand firmly, when they may be found in the faith. I trust that this brief Answer will contribute a proportionable influence toward this blessed effect upon Mr. Edwards, and hence to make him more sound both in Faith, and manner also.

2. 2. 2. 2.

F I N I S.

